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A Reformed Weekly

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Victoria's 'Open Door' soon to shut

Jeff Hoogendoorn

VICTORIA, B.C. — Rev. Allen Tysick calls Victoria's Open Door "the living room of downtown." Its linoleum stairwell hints of urine and sweat, like the unfortunates who use this oasis. But the days at this location are now numbered.

For 11 years the Open Door has had free rent and hydro in its corner annex of the Metropolitan United Church. However, the church's declining membership has forced it to sell its property in the downtown core and join First United Church of Victoria. At present, the Open Door is renting space from the new owners of the building, the Royal Conservatory of Music. But by December 30 the Open Door must find itself new accommodations.

The Open Door has looked at between 15 to 20 properties, all of which have not panned out for one reason or another. Tysick is hopeful of the negotiation of the three-year lease of a building in an industrial, other-side-of-the-tracks locale, saying they are "far into the process. Looking positive."

Tysick is himself an animated character who espouses a tactile approach to his ministry. He stands on his chair to emphasize his conviction that we Christians should not be up on our pedestals trying to pick up and save others from on high.

Instead, he advocates approaching others on their own level, as he does in his twice-daily downtown "walkabouts," meeting and praying with Victoria's disadvantaged. Says Tysick, "I like to go downtown and carry a pocket full of quarters with me." He gives to anyone who dares ask for help.

Tysick's ministry is a basal-level one. He says, "I'm known as Rev. Al. I bury them. Baptize them. Visit them in prison." And his stories are plentiful. He speaks of holding the hand of a person dying of AIDS. Of cocaine addicts who love the high but who hate the drug's hellish, icy grip. Of prostitutes whom he considers close to him.

JEFF HOOGENDOORN

"Rev. Al" Tysick

Most striking and eerie is the frequency with which his conversation is peppered with the names of those with whom he associated but who are now dead. These are not some of Rev. Al's successes. "A success in my ministry," he says, "is seeing someone alive the next day."

Approximately 200 people a day use the Open Door. Some

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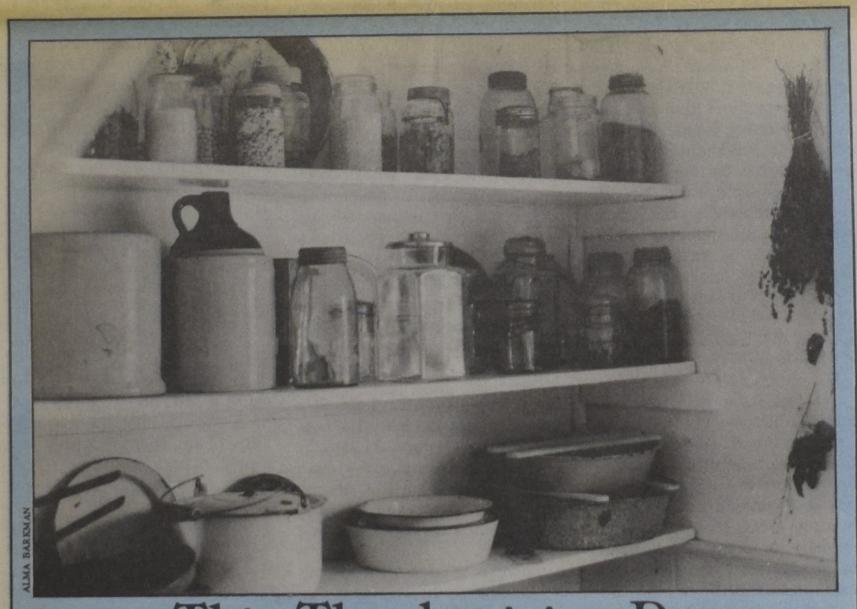

ALMA BARKMAN

This Thanksgiving Day

I come to you, dear Lord,
with empty hands
this Thanksgiving Day,
for autumn has been dark and unharvested;
my hopes for its bounties
are unfulfilled.

And yet,
there is within me
an abundance —
exceeding fruits and moneys and possessions:
the certain knowledge
that you are there,
walking beside me
in my times
of deepest need.

Lucille Gripp Maharry
Creston, Iowa

Reform Party criticizes aboriginal support system

Alan Doerksen

OTTAWA — The Reform Party has published a report that is strongly critical of the federal Department of Indian Affairs and Northern Development (DIAND) and it recommends drastic changes to the way Canada pays benefits to aboriginals.

Mike Scott, Reform M.P for Skeena, B.C., and the party's aboriginal affairs critic, says, "The conclusions of this report confirm what both aboriginal and non-aboriginal Canadians have long suspected: government funds are being grossly mismanaged."

The report states that benefits which the government designates for Indians living on reserves and Inuit living on Crown land totalled $7.8 billion in 1995-96. This equals roughly $19,900 in benefits per person, compared to the $3,300 in government benefits received by

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News

Reform accuses government of mismanagement

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the average non-aboriginal.

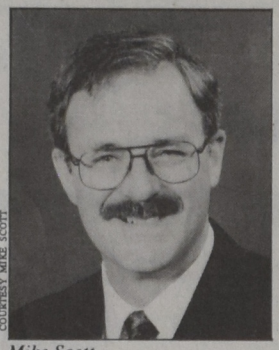
But Scott points out that despite the billions of dollars being spent, "there are clear indications the basic needs of grassroots aboriginal people are not being met." For instance, he says, 50 per cent of aboriginal children are living in poverty, and the rates of alcoholism, suicide and crime are three times higher than rates for non-aboriginals.

Too many poor

Scott points to Alberta's Stoney Indian Reserve as an example of financial mismanagement. "The Stoney Reserve, a community of 3000 people, received $19 million in federal transfer payments and $13 million in oil and gas royalties last year. Why does a reserve that should be prosperous have so many poor people, low levels of education, horrendous social problems and an apparent lack of programs to deal with those problems?"

Scott says he and his party recently interceded on behalf of the Stoney Indians with the federal Department of Indian Affairs. But he says the department's first reaction was not to get involved. Later on, though, the government started conducting a forensic audit of the band.

Scott and his party are asking the federal minister of Indian Affairs to seriously consider their report's recommendations and work for greater accountability in the system. "The accountability for that money is



COURTESY MIKE SCOTT

Mike Scott

sorely lacking," he asserts.

Scott believes federal money designated for aboriginals is being mismanaged by both the Department of Indian Affairs and by native band councils. But he adds, "there are some very well-run native reserves."

Federal programs for aboriginals account for 12.8 per cent of all federal departmental spending, the report notes.

The report recommends that federal programs for aboriginals should be replaced by what it calls: "the full range of federal and provincial/territorial programs enjoyed by all other Canadians. This would require a phasing-out period that would take as long as 20 years. As an interim measure, the massive benefits identified in this study would be better applied in most cases if directed to individual Indians rather than to band administrations."

Scott admits that many natives might have "initial reluctance to accept such a proposal."

But Scott agrees government benefits should be directed to individual aboriginals. "I think it would be used more responsibly than it is now," he says.

Pay individuals

But lump-sum payments are not a good idea, he cautions. Instead, payments should be sent out for expenses such as medical treatment: "There has to be a demonstrated need." Scott has spoken with natives who have told him they would prefer to receive federal money directly.

The report also calls for Ottawa to transfer its federal programs for aboriginals to the provinces, to avoid duplication of services. The report states, "The largest component of federal spending on aboriginals is for health, education, housing, social services, employment and training, justice and policing and local and self-government. All of these services are normally provided by provincial governments."

Too much economics

Henk De Bruyn, who has worked with natives in Manitoba for 23 years, doesn't like the report. "It doesn't have good suggestions," asserts De Bruyn, who is pastor and director of the Indian Family Centre in Winnipeg. "It undermines the heart and soul of what native people are trying to achieve." He criticizes the report because it deals with "economics, not the spirit."

De Bruyn is critical of the report's recommendation to

COURTESY HENK DE BRUYN

Henk De Bruyn

transfer responsibility for aboriginal programs to provincial governments. Native treaties are with the Crown and the federal government is responsible for them. If programs are transferred to the provinces, "you will get a whole watering down of treaties," asserts De Bruyn.

Although the federal Indian Act is not perfect, De Bruyn says, "Behind the Indian Act are treaties. Provinces are not bound by that." Provincial control of programs could lead to unequal treatment of aboriginals across Canada, he says.

Rejects assimilation

He also rejects the suggestion of sending out government benefits to individual native people, because this is "rooted in individualism, which breaks down the community. It undermines native self-government and says assimilation is the goal." Assimilation is not the answer, he asserts. "The answer to dependency is empowerment."

Although De Bruyn admits native communities are "far from perfect," he notes that "the whole setup of band councils is bureaucracy set up by the government. The councils are not an indigenous native structure." He thinks native people should examine their values and traditions and develop a new system of self-government.

De Bruyn says DIAND is doing "a very inefficient job." The department is spending too much money on non-native people working in its bureaucracy and should make cutbacks there. "The aim in the native community would be to do away with DIAND," says De Bruyn.

He agrees with some recommendations from last year's report from the Royal Commission on Aboriginal Rights. One key point that he agrees with is native self-government. Empowerment of native people would encourage them to use their God-given gifts to the fullest, asserts De Bruyn. The current system is paternalistic and encourages natives to be too dependent on the federal government.

Another commission recommendation De Bruyn liked was for an independent tribunal to negotiate land claims, rather than the federal or provincial governments. This would result in "more just and quick settlements," De Bruyn believes. Treaties made with native people should continue to be honored and native land claims "should be settled justly."

Not enough discussion

But Scott is critical of the Royal Commission's report. "I'm very leery of the report because it calls on the government to drastically increase expenditures," he says. "There's not nearly enough discussion about how native people can achieve independence."

Scott is also critical about the way land claims are being settled. Right now, land claims are "providing territorial land under the control of the band councils. We feel that's wrong. Individuals have to have the property themselves."

Some aboriginals have expressed their support for the Reform Party's report, says Scott. Natives from Alberta have agreed with the report's point about money mismanagement, but don't agree with the whole report.

'Rev. Al' works at street level

... continued from page 1

look for coffee. For others it's fellowship. Others still are looking for, as Rev. Al says, "a buck." The key to his ministry, he believes, is not to be judgmental but simply to love others. On a more personal level, Rev. Al says, "My concern is a daily walk with Christ, not whether or not I'll go to heaven. I'll let the Lord worry about that."

Inward gazing

Rev. Al tends to keep at arm's length from most of the mainstream versions of the definition of God — that he is love, holy and just. Tysick believes that "God is a God of the poor and oppressed.... We stare at our navels in the First World church and talk about what we need." This firm belief is punctuated in the photos on his wall, one of which is Mahatma Gandhi, well-known Indian pacifist and champion of the poor.

Rev. Al is bold in his disappointment in the church as a supportive community of his work with the poor. He says that with the number of churches in the area, the Open Door should have no cash flow problems. But that is not the case. Rev. Al says that just as his "friends" who use the Open Door, he too panhandles from churches, Lion's Clubs and the like. He does not, however, like to accept money from government sources, saying, "I don't need money from Caesar. We should have more than enough."

Not all agree with Rev. Al's ministry. He knows it is "hard for churches to accept that my desk drawers are filled with condoms and rigs," the latter referring to hypodermic needles used by drug users. Rev. Al is in his ministry to accept all who come to him, not to proclaim judgment on their lifestyles.

And he is confident a new location will be secured for the "living room of Victoria," saying that God will provide.

Lessons in theology

A few last stories surface in Rev. Al's quiver of tales. He bends down at eye level as he always does to offer a panhandler a quarter. "No, not you, father," says the youth. "Just pray with me." He kneels on the street in prayer when he feels a passerby spit on him. He continues praying. Rev. Al says he does not know who spit on him, nor did it matter. But he felt what it was to be a street person; to be on their level. To feel their indignity.

There is a sense of community among the street population. Rev. Al speaks of a tourist who offers a panhandler a hamburger. The panhandler takes a bite and gives the remainder to another street person who needed it more. Says the Reverend of the street, "They have taught me more about theology than theology classes ever have in terms of compassion, love and the breaking down of boundaries."

Principalities & Powers

David T. Koyzis

Who's your hero?

Last month two of our "heroes" died amidst a huge public outpouring of grief. One was a highly visible figure who courted media attention nearly as avidly as she shunned the lack of privacy it inevitably imposed on her. The other was a simple servant of God who, within hours of her death, was quickly being touted as the next candidate for sainthood in the Roman Catholic Church.

Although one was glamorous and beautiful and was tragically taken before her time, the other lived out a long life among those who lacked beauty in the eyes of the world. What both had in common was a dedication to the poor and the disadvantaged, and each used her considerable energies to try to alleviate human suffering. What impressed me most about the great publicity surrounding these two deaths was this: in an age of cynicism about virtually all public figures, it seems we still have a need for heroes — or people who live exemplary lives expended in the service of others.

Hero worship dangerous

Of course, there can be no doubt that hero-worship is dangerous. For all her dedication to worthy causes and charitable pursuits, we all know that Princess Diana was hardly a paragon of balance and stability. Although it would be much more difficult to find fault in Mother Teresa's life, I have no doubt she was conscious of herself as a sinner in need of redemption in Jesus Christ. This, after all, is the very definition of a Christian.

As soon as we set up other people's lives as models for our own, we run a rather large risk. For we could find ourselves admiring people who will prove unworthy of admiration and may even lead us astray. Or if we succeed in keeping our own bearings, we could find ourselves disillusioned and tempted to flirt with cynicism, which is not good either.

Although Scripture is full of heroes, the biblical writers make no attempt to whitewash these figures. Moses is a man of heroic proportions who dominates four of the five books of the Pentateuch. Yet, despite his leading the Israelites out of bondage, he disobeyed God at one point and was consequently prohibited from entering the promised land.

Samson was a judge in Israel and saved his people from the Philistines, yet his sexual indiscretions were his own undoing. Even David, a man "after God's own heart," committed adultery and murder. And his son, Solomon, known far and wide for his great wisdom, eventually slackened in his single-minded faithfulness to the Lord.

Christ above all

Yet we still require heroes, it seems. Living life is a difficult proposition in the best of times. In the worst of times it becomes nearly impossible. We need to know that it can be done and that others have succeeded where we may have failed.

We need to know that Dietrich Bonhoeffer fought the good fight and stood his ground in the face of the radical evil of Nazi Germany, and that Aleksandr Solzhenitsyn survived the Soviet Gulag with a strong faith in God.

Then there are the countless witnesses for Christ who have suffered persecution for their beliefs over the centuries. There is much about these people worth emulating.

Yet the one life truly worth emulating is that of Jesus Christ, God incarnate. Our heroes are at their best if their lives point us to his life above their own.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont.

Fight over appropriate sentence continues

CRC grandmother meets rape victim

James Kwantes

ABBOTSFORD, B.C. — An Abbotsford grandmother who collected 13,000 signatures in a crusade on behalf of a rape victim met the woman in an emotional encounter recently.

Gertie Pool said the meeting spurred her to continue campaigning to improve the justice system.

"I'm thinking about this big guy and this tiny little woman," said Pool. "It was so unfair. It really hit home how terrible this was when I met her."

The woman is still struggling to recover from the traumatic rape and is "on the mend," said Pool. She said the meeting was beneficial to both women and a good opportunity for the victim to continue the healing process.

JAMES KWANTES

Gertie Pool (r.) hugs rape victim "Ramona."

Partial victory

Pool, a homecare worker and freelance journalist who attends a Christian Reformed Church in Abbotsford, spearheaded the petition to fire the judge who handed down a conditional sentence (no jail time) to attacker Darren Ursel. She's claiming partial victory, after the B.C. Court of Appeal ruled the violent rapist must serve jail time after all.

In November, B.C. Provincial Court Justice Harry Boyle gave Ursel a conditional sentence of two years less a day for the brutal rape and confinement of a single mother of three in Abbotsford.

That sentence was overturned on August 12 and Ursel was sentenced to two years less a day in jail and three years probation.

"This vicious crime, with its overtones of sadism, would normally attract a sentence of at least four or five years imprisonment," Justice Catherine Ryan stated in her judgment. "Violent, degrading sexual attacks against women demand denunciation and deterrence."

Pool's campaign has been criticized by the Canadian Bar Association and other judges, who say judges have a tough job and should not be susceptible to political pressure.

But Pool says she will continue the fight for a justice system more responsive to the needs of victims.

"My main thing is to hold judges accountable," she said. "Right now they're not held accountable for anything. Canadians have to band together and say, 'Enough's enough,' and I'm going to do my two-bits."

She says Reform MP Randy White has promised to raise the issue of conditional sentencing for violent offenders during this Parliamentary session.

God's help

Pool will have a silent partner in her crusade to improve the justice system — "Ramona," the victim of the brutal rape. The pair have set up a post office box to which other victims can write.

The rape victim told a local newspaper God gave her the strength to continue day-to-day living after the brutal rape.

"God has helped me deal with the anger and bitterness," she said. "That is the number one reason why I stay calm. It surpasses understanding. I believe God gives me the strength to go on."

"Ramona" said she is grateful to everybody who signed Pool's petition and got involved in the campaign on her behalf.

"I never thought we would get to this point," she said. "It's so nice that everyday people can get together to change the justice system."

As for Pool, she recently spoke at a fundraiser for an Abbotsford women's shelter and plans to continue speaking out on behalf of those too weak or scared to speak for themselves.

"You just do what you have to do and the Lord blesses you where you go," she said. "I would never have gotten anywhere unless the Lord did bless."

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Editorial

What would *you* do with $21.8 million?

It's hard not to take notice when a 21-year-old woman from Richmond Hill, Ont., wins the largest Canadian lottery prize ever: $21.8 million. What a story: from middle-class "rags" to upper-crust riches! Amazing what a visit to the local Becker store (a *Becker* store!) can lead to. The winner, Diana Falconi, sees it as a gift from her deceased mother, because she used the number her mother always used plus 27, which she considers her own lucky number.

Apart from the sweetness of that thought, I think it's the second indication that Ms. Falconi is deceived. The first one was the buying of the lottery ticket, which gave her entry into a world that's diametrically opposed to the one God intended us to inhabit. Participating in this demeaning activity "undermines the work ethic, encourages greed and materialism, exploits the poor and distorts social priorities" (*Canadian Churchman* May 1982).

The second deception is thinking that her mother smiled from heaven and handed her this gift. Her mother is dead and had no hand in this, and the prize is not a gift. It is an indecent way in which the government uses ill-gotten gains and concentrates all of it on one person. It's one more piece of evidence that governments don't know how to distribute wealth properly. The "gift" may well turn out to be a curse for Ms. Falconi. I'm mindful of the Dutch saying that you need awfully strong legs to carry that much wealth.

But what if...?

It's strange how one easily slips into asking oneself: What would I do with that kind of money? Is the power of Mammon that great? For the Christian who dismisses things like "luck," and who rejects lotteries as immoral fundraisers for the government and greed-stimulating spending habits for the consumer there is that first hurdle to cross of admitting that one should never win money that way. So why dream?

But then the mind gets around that by saying, yes, but, suppose one was given that kind of money without buying a lottery ticket. Suppose an invention or an inheritance brought you that kind of income. Ah yes, there is always a way for us hypocrites to remain "pure" and yet reap the same kind of rewards that "immoral people" do.

It is a fascinating concept, though, nevertheless. To have $21.8 million at your disposal just like that. What would you really do with that?

A full-time job

The first thing I might do is get a group of responsible Christians together and strategize. I think I would be smart enough to realize that money cannot make a person happy. You either are happy or you're not happy. Money would not have the power to change anything there. I can see that a person on too low an income could benefit from an influx of money to make life more bearable. But for most people in our society more money for ourselves is the last thing we need. If anything, we need less money.

So having that kind of money is primarily a responsibility — a job. One might have to spend the rest of one's life administering that kind of resource.

Together we would make that "honestly gotten" money work the most amount of good we could think of. Some of it might go towards relieving the debts incurred by Christian institutions. Some might be used to develop housing for the poor. Some might go towards sending books and medicine to Third World Christians. It would not take long to spend all the money this way. The holes of inequity and injustice are so large that $21.8 million would soon disappear into nothing.

Questions, questions

Or would it be better to invest the money and use the interest to relieve others?

I wonder if the committee could agree on worthy causes. My voice should not be the deciding one. I would have to surrender that power once the foundation was in place.

One thing that keeps on nagging at me is: Would I really be able to turn all of it over to a foundation once it was sitting in my bank account to do with as I (in reality, my wife and I) please? Or would I keep, let's say, the .8 portion of it? That would be reasonable, wouldn't it? Giving away $21 million would be tremendous in the annals of philanthropy. And with a modest $800,000 you could help out your kids and secure your own pension. You have to be responsible to your own kin. Familial blood is much thicker than the water of strangers.

See how easily a dream infects us with the same discontent that motivates thousands of middle-class people to buy lottery tickets? How does that dream square with the prayer: "Give me neither poverty nor riches, but give me only my daily bread. Otherwise I may have too much and disown you" (Prov. 30:8)? Taking even inflation into account, since when does $800,000 constitute my daily bread?

Oh, Lord, I think it's time to pray: ... and lead me not into gambling, but deliver me from $21.8 million. Come to think of it, except for the winner, the second part of the prayer was answered for all who bought Lotto Super 7 lottery tickets.

BW

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◆ report on significant events in the Christian community and the world;
◆ express opinions infused by Scripture and rooted in a Reformed perspective;
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Child poverty

The children are waiting, the politicians are playing games. They could have watched Mother Teresa, but are ruffling their official papers to the sounds of caring for the children. They are the right words: the media has grasped them. Words, words, words: we will be there for the children who live in poverty in our country. Words even to the tune of a National Child Benefit program which soothes us and makes us complacent. Someone is doing something about child poverty.

But it's only a welfare reform ploy. The $500/child/year not for those of welfare, but an incentive to get them to want to work, as if they didn't. And to add insult to injury, provinces can take extra money welfare people get from Ottawa and reinvest it in the working poor.

We're crass and capitalistic enough to negate the hunger pangs of children whose parents ought to be making lots of money anyway, right? Hard work never hurt anyone. But we forget Jesus' words that the poor would always be with us, with no criteria that they prove themselves before someone would take care of the children.

Linda Siebenga, Blackfalds, Alta.

In memoriam

Paul Tameling: a lonely man with great insight

August 27, 1931 - Sept. 20, 1997

In the following Rev. Albert Dreise celebrates the life of Paul Tameling, who was assistant editor of Calvinist Contact *from May 1967 to March 1968. We hereby honor his memory.* **Editor.**

Albert Dreise

Paul Tameling was born in the city of Groningen where his parents were well known for their high quality textile store. Paul was born with a visual handicap made worse by childhood polio. Against all odds Paul was taught to walk, but his father had a hard time dealing with a physically challenged son. His mother stood by him and travelled all over the Netherlands and Germany to get Paul the help he needed. At age six he had eye surgery, gaining 40 per cent vision in both eyes. Glasses like the ends of coke bottles became Paul's identification badge until the era of contact lenses.

COURTESY ARIE AND DINIE TOUW

Paul Tameling

I met Paul in 1959 when we were students at Calvin College. Paul had come to the U.S. by himself on a student visa to attend the Reformed Bible Institute (now Reformed Bible College). But his aspiration, the ministry, was muted and redirected towards teaching.

Paul gained a reputation among his many Canadian friends and associates as a self-taught theologian, and his library inventory exceeded that of many a pastor. It took him a few extra years to finish Calvin, primarily because of his varied interest in studies other than those assigned.

Paul's cynicism about classroom lectures was a source of great amusement to us. He had some choice sayings for professors who mumbled and for those whom he perceived to be un-Reformed in their approach.

Comic relief

Paul was a delight to have as a participant in student social circles. With him around, it was not long before the conversation would drift to philosophical and historical-theological topics. The student apartment at 960 Dunham was Paul's second home. When the five of us needed comic relief, Paul was just a phone call away. He could genuinely amuse us with cryptic Dutch sayings, some not repeatable here, or he would imitate well-known preachers in the Netherlands.

When asked what his career goal would be, he'd reply, "Sneeuw schepper in de Sahara" (snow shoveler in the Sahara desert). Rev. Ralph Koops remembers Paul's comments about one class lecture being so dry, he warned fellow students not to light a match in that class for fear the place would catch on fire.

Paul did not talk much about his past, but we learned a lot about him from his mother on her trips to Grand Rapids and Ontario.

After graduating from Calvin, Paul lived in St. Catharines, Jarvis, Newmarket and Oshawa. His first job was in journalism, assistant editor of *Calvinist Contact*. I remember him best for an article he wrote in Dutch, entitled, "Brandweer Mannen bij een Wereld Brand" ("Fire fighters at a World Fire"). Paul targeted Christians as the fire fighters in a world burning from ethical, moral and political chaos. There were many letters to the editor in response to this piece which pricked many consciences. After his 10 months at CC, Paul taught for a number of years at Oshawa Christian School.

Feeling rejected

During the mid '80s we began to notice changes in Paul's disposition and temperament. Some unpredictable behaviors were alarming. In reflection, I believe these were the beginnings of his later struggles with dementia and Alzheimers. A lot of hurt caused by past rejection, low self-esteem and grief over lost connections with family began to surface.

Paul became a patient at Whitby Psychiatric Hospital. There were moments of recognition when the real Paul emerged, especially when he played the piano.

A few friends continued to have contact. On our many trips to Trenton to see our family it became a regular ritual to drop in to see Paul at the psychiatric hospital or the nursing home where he spent the last five years of his life. He died on September 20 from pneumonia.

He is survived by a brother, Siem, in the Netherlands, and many friends in North America. As friends we are grateful to a Christian community which helped ease his burden, and especially to Arie and Dinie Touw who looked after Paul and his affairs these last years in his lonely earthly sojourn.

Albert Dreise is the director of Salem Mental Health Association in Hamilton, Ont.

Terpstra's 'kid' is full of holes

Klaas Terpstra's letter "Stretching debate at synod not essential," (CC, Sept 12) is a good response to our letter "The growing irrelevance of synod of the CRC" (CC, Aug. 29). It fosters discussion and gives opportunity to further insight and clarification of the essence of our contention. Having said that we would also say that his piece is easy to critique — it has a lot of holes in it.

First of all, we note an anti-clerical bent that comes down hard on "ministers and professors" with the creation of the straw-man of their loving to hear the sound of their own voices and "preaching for 30 or 40 minutes." Having been delegated to or officially involved in more than 30 synods, we three can honestly say that we don't remember even one speech of 30 minutes, except possibly from a reporter presenting the work of an advisory committee to synod on a very important issue. No synod president in history would ever tolerate a wind-bag going on for that length of time.

The problem is not ministers and professors making long speeches but *too many* ministers, professors and elders making speeches, so many in fact that it becomes impossible to follow any line of debate to its logical and proper conclusion. We have an idea that a synod of 90 delegates, with a good president, would make less than half the speeches of the 180-member synod and would arrive at more true consensus.

Deliberation is the issue

In all this Terpstra has not touched our basic contention that synod is not sufficiently deliberative. He has confused deliberation with endless ventilating and arguing. We have no interest in defending such goings-on. What we are against is the convention mentality and the rubber-stamp outcome which fits in beautifully with our grand scheme of total centralization — a business idea come to fruition.

We have no objection to a synod finishing its work in one week, as long as it is not *forced* to finish in one week. And it surely must be a surprise to Terpstra to hear that we would *not* be against a well thought-through case for synod meeting every two years. Just so that it would be a real deliberative synod. If the present operation stays in place it won't make much difference whether synod meets annually, biennially or triennially. It will only affect the degree of irrelevance.

Tweedledee/dum synods

And let's be honest about it — we haven't had many maturely thought-through synods for some years. You only have to note synodical flip-flopping on major issues to see that synod is part of the problem.

The characterization of synods being made up in the past of ministers and farmers is a red herring. How did businessman Terpstra get to seven synods, along with a host of other businessmen and professionals we've met there in the past? The one-week synod makes it easier for elders to attend but it's a big price to pay if it contributes to a watered-down version of a good assembly.

Finally, we can appreciate Terpstra's defending the one-week synod since it was/is his baby. No father likes anyone saying anything negative about his kid. In that light we can sympathize with him.

Bill Buursma, Harold Dekker and Ty Hofman
Grand Rapids, Mich.

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Campus ministry celebrates 25 years of giving fish

BERT WITVOET

Two fishmongers: Michael Veenema (l.) and Aren P. Geisterfer

Bert Witvoet

HAMILTON, Ont. — Friends and supporters of the Christian Reformed Campus Ministry at McMaster University gathered at a banquet for a 25th anniversary celebration of the ministry.

Well-wishers also spoke words of appreciation for the unselfish and caring leadership given by Rev. Aren P. Geisterfer, who has been the campus minister for the past 17 years. Rev. Evert Gritter was campus minister before him.

Through the ministry over 50 students, mostly non-Caucasian students, have come to Christ. Only two joined the Christian Reformed Church, which according to Geisterfer, says something about that church's ability to absorb "outsiders."

On the other hand, countless CRC students were helped in understanding their own faith better in the university context, says Geisterfer.

A snake environment

Rev. Michael Veenema, CRC campus minister at the University of Western Ontario in London, Ont., and a former protege of Geisterfer, gave the keynote address as he spoke on "Snakes, Stories, Country Club and God."

In reference to Christ's words: "Which of you, if his son asks ... for a fish, will give him a snake?", Veenema pointed out that students too often ask for a fish and are given a snake. Spiritual leaders are afraid to change students, whereas all other kinds of leaders in society want to change students.

Veenema pointed out how universities have become job-training places, preparing students for a life of ease (country club). In that kind of setting true learning and appreciation for the gospel are hard to come by.

Even though so many in our society have been "denarrated" (Douglas Copeland's term), since people no longer trust narrations because there are so many contradictory stories around, we must still tell the story about the acts of God.

Campus ministers must keep on telling the story of creation, God's covenant, of the Fall, of redemption and the Resurrection, said Veenema. They must invite students to "taste and see" the spectacular news of Jesus Christ.

Veenema also thanked Aren Geisterfer, Amy Geisterfer and the Geisterfer children for enfolding him and others when they studied at McMaster University.

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Will Newfoundland's new education system truly be faith-friendly?

John Valk

On Sept. 5, Newfoundlanders went to the polls to respond to this question posed by their provincial government: "Do you support a single school system [in which] all children, regardless of their religious affiliation, attend the same schools, where opportunities for religious education and observance are provided?"

Only 54 per cent of eligible voters exercised their right to vote. Of that bare majority, 73 per cent said Yes. In effect, a little more that a third (37 per cent) of Newfoundlanders ended 161 years of church-run schools, in favor of a new public education system.

The Newfoundland government has for some time argued the necessity of streamlining the current system — to make it more standardized, feasible and accountable. All authority over, management and control of education will now be placed in the hands of one official administrative body. This is a new day for schools in the province.

With the stroke of a pen, Newfoundlanders placed education in the hands of a centralized bureaucracy, which often has business interests in mind.

In New Brunswick, all control of education is exercised by the Ministry of Education, which recently eliminated even school boards, in favor of advisory boards (as Ontario proposed also).

New Brunswickers know all too well what their "new day" meant for them, and the pitfalls of having control of education so far removed from the people.

According to Mark Holmes, author and education policy writer, some educators are beginning to recognize a need to move instead toward decentralization, smaller schools and alternative systems. The failure of massive centralizing reforms has become quite apparent in the United States (*Globe and Mail*, Sept. 5), and many states are also moving in the opposite direction.

Some argue that churches should not be educating students, for a church-dominated school system has church interests in mind. That may be true. But with the stroke of a pen, Newfoundlanders placed education in the hands of a centralized bureaucracy, which often has business interests in mind. Perhaps neither can meet the education needs of contemporary society.

A private faith?

Churches probably should not run schools. But is a secular system, which is not religiously neutral, an advance? Religious beliefs are indeed personal, but they are not private. They become private only when people feel, or are led to believe, that they should not speak publicly about them.

Will the move toward a public education system in Newfoundland allow for public expression of religious views? Or will it encourage people to keep private those personal beliefs which differ from dominant secular beliefs?

Is that what a solid minority of Newfoundlanders, as well as many others in Canada, fear? It helps explain the great increase in private religious schools — Christian, Muslim and Jewish.

The United Nations Charter of Human Rights declares that parents have a prior right to determine the kind of education they wish for their children. Canada has signed this document.

Education is, however, a provincial matter, and certain provinces do not feel bound to this section of the charter. They argue that parents *do* have the right to determine the kind of education they wish for their children — but if it differs from the public system, they're on their own. A very limited right, indeed.

Perhaps the issue is simply this: a public secular system regards religion or religious faith as largely unrelated to the education process, except perhaps as information. At the same time it tends to ignore the religious presuppositions undergirding its own philosophy of education.

Private religious schools, on the other hand, see religious faith as intimately related to learning, for religion asks fundamental questions: What is worth doing? What is worth having?

The struggle in all provinces seems to be between these two polar opposites. No public education system seems to be able to adequately incorporate those who believe firmly that faith is central to any learning activity. For Catholics and Pentecostals in Newfoundland, this is a major concern.

Is Newfoundland different?

Holmes argues that the government of Newfoundland had other models to follow to improve its system. The Netherlands, for example, has for almost a century given equal public funding to both public secular schools and private religious schools. Quebec, Alberta and British Columbia give full or partial funding to private religious schools.

The Newfoundland referendum question contained an important phrase. The new single school system is to be a place "where opportunities for religious education and observance are provided." If this is accomplished it will be an improvement over the current unified system, which appears to give little value to religious education and observance.

In Newfoundland, perhaps more so than elsewhere, religious faith still holds sway. Perhaps Newfoundlanders will not fall into the same trap as others, but will develop instead a public education system which will take seriously everyone's religious convictions. Perhaps they will recognize, better than the editors of the *Globe and Mail*, that, in the words of columnist Michael Valpy, "a minority of voters pronouncing on the religious wishes of another minority is not a democratic advance." To permit such, states Valpy, "will inevitably leave bad feelings."

John Valk is the Christian Reformed chaplain at the University of New Brunswick, Fredericton.

CD Review

Liberation Choir meets the classics

Marian Van Til

Liberation Choir.

Conducted by Willem van Suijdam.

Martin Mans, organist. The Music Group Productions. Distributed by The Music Group, 5205 Harvester Rd., #2, Burlington, ON L7L 6B5; tel./fax: 1-800-376-7199, local/intnl.: (905) 631-1929.

This CD, entitled simply "Liberation Choir," contains a bargain 68-minutes-worth of choral music sung by the 170 Dutch immigrants and other mostly immigrant Canadians from southern Ontario who make up this choir. The

title and the choir's name comes from the group's participation two years ago in the 50th anniversary celebrations of the end of World War II and the liberation of the Netherlands from the Nazis.

"The event was such a success," says chorus conductor Willem van Suijdam on the liner notes, "[that] the present choir decided to go to the Netherlands again in 1998 for concerts with some very famous Dutch choirs." To prepare for that tour, the choir practises weekly in Brampton, Ont., and is still accepting new members for that trip.

Classic variety

This second recording by the choir contains 19 pieces, most of which are classical favorites: Bach's "Jesu, Joy of Man's Desiring" (sung in German); and another Bach cantata excerpt; "And the Glory of the Lord" from Handel's *Messiah,* and another Handel oratorio chorus; "The Heavens are Telling" from Haydn's *Creation*; the opening of Vivaldi's *Gloria*; Franck's "Panis Angelicus" ("O Lord Most Holy"); Mozart's "Ave Verum Corpus"; Saint Saens' "Tollite Hostias"; Sibelius' "Finlandia."

In addition there are three hymn settings ("Praise My Soul the King of Heaven"; "A Mighty Fortress"; "Now Thank We All Our God"); a spiritual ("Nobody Knows the Trouble I've Seen"); Malotte's famous setting of the Lord's Prayer (for soprano solo); a Bach organ fugue set to a Christian text, and a Bach bourree (instrumental baroque dance) adapted for chorus, sung to syllables instead of text.

The one anomaly is jazz pianist Oscar Peterson's pseudo-pop style "Hymn to Freedom." Van Suijdam undoubtedly chose the piece for its text, not the cloying music.

A few of the selections are sung a cappella; most are very competently accompanied by organist Martin Mans. The three hymn settings and the Bach cantata movement were agreeably arranged by Willem van Suijdam, the mover and shaker behind this choir and the CD's production company, and himself a recital organist.

Common ailment

The choir is at times impressive, at other times betrays the untutored voices of the majority of its members.

The hymn singing, including "Jesu Joy of Man's Desiring" is stirring, conjuring up a large, vigorous congregation on a Sunday morning. At other times the singing suffers from a malady which inflicts countless amateur choirs: faulty intonation (especially, flat singing and near shouting on tenor high notes) and a too-nasal tone quality. While one might argue with some of van Suijdam's tempi (generally too slow) and punchy phrasing, there's no faultiness in the choir's knowing the music thoroughly and enthusiastically presenting it. They also do a good job with the two German and two Latin texts.

The various soloists (who, unfortunately, are unnamed on the CD liner) are quite satisfying and add pleasing variety to the whole (besides the already mentioned "Lord's Prayer" there are solos in the spiritual, the Franck, and a quartet in the Haydn).

Van Suijdam is to be congratulated for this venture, his choice of music, and the opportunity he is presenting to amateur singers to know the thrill of singing great music in a time when such opportunities are becoming increasingly rare.

Arizona to host Canadian Native arts festival

TORONTO (Canadian Scene) — Arizona's sun-drenched desert will be the backdrop to "Spirits in the Sun: The First Canadian Indigenous Arts Festival." The festival will be staged from Feb. 6 to 8, 1998, in Scottsdale, Arizona.

The three-day festival will be an opportunity for visitors and locals alike to discover and experience Canada's rich aboriginal culture. Arts and crafts displays, traditional dances, native cuisine, storytelling, theatre, film and fashion design will be featured. Since Scottsdale is a popular resort destination for many of the 327,000 Canadians who visit Arizona each year, it is expected that many of these Canadian visitors will take advantage of the festival to experience their country's distinctive and rich Native heritage.

"Spirits in the Sun" is being organized by the Tribal Councils Investment Group of Manitoba and the North West Company. The Tribal Councils Investment Group was organized by the seven tribal councils of Manitoba to pursue mutual business opportunities and stimulate job creation and growth for aboriginal communities. The North West Company is Canada's largest employer of aboriginal people, with 140 retail outlets in northern Canada.

Four regions

The main site for the festival will be the Scottsdale Mall. Pavilions will feature four native regions: woodlands, arctic, prairies and northwest coast. Among the famous Native Canadian artists showing their work are Bill Reid, Roy Vickers and Robert Davidson.

For an illustrated brochure and further information write or call Spirits of the Sun, 2482 Yonge St., Suite 22, Toronto, ON M4P 2H5. Tel.: (416) 482-1960; fax: (416) 482-2160.

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Church

Yeltsin signs still-repressive religion bill

Lawrence A. Uzzell

MOSCOW (Keston) — With little discussion the Russian Duma's committee on religion passed a "compromise" religion bill at a hastily summoned Sept. 17 meeting and Yeltsin signed the bill. This came after weeks of political intrigue and playing cat-and-mouse with Russia's Christian minorities since President Yeltsin's veto of an earlier version of the law in July.

Only two members of the Duma committee dissented, deputies Valeri Borshchov and Galina Starovoitova. Most deputies probably didn't even know that the Roman Catholics and other minority confessions were now opposed to the bill, said Starovoitova.

At about 1 p.m. Moscow time on Sept. 17, a Duma source told Keston News Service that President Yeltsin had finally given his personal, official agreement to a newly revised version of the legislation. The Duma source told Keston that this latest development was "extremely bad news" for religious freedom in Russia. The new law is little improved from the one Yeltsin vetoed, and will substantially curtail religious freedom and activity, especially by minority religious groups and Western missionaries.

Mixed bag

Among the substantive changes was an amendment allowing only citizens, not non-citizens legally resident in Russia, to create religious organizations.

Other amendments would diminish religious organizations' opportunities for access to school children; would authorize the president to offer clergy broader exemptions from military service; would require expert analysis of churches' applications for state registration to be conducted only by state specialists in religious studies, not by other such specialists; and would omit the preamble's reference to Orthodoxy's role in the "establishment of Russian statehood."

In the days leading up to the signing of the bill, it lost the support of the Baptists, Russian's largest Protestant church. As late as Sept. 1, Baptists leaders were still supporting the working version of the bill, but the final bill failed to "include the amendments which we proposed," said a Baptist spokesperson. Catholics also withdrew their support when it became apparent that the bill was still repressive.

'Serious bewilderment'

On Sept. 11 a statement signed by Adventist, Catholic and Pentecostal leaders in the form of an open letter to President Yeltsin told the president that "the entire Christian world expressed its gratitude to you as a consistent and firm defender of freedom and democracy in Russia" when he refused to sign the July 22 version of the bill.

The church leaders confessed to "serious bewilderment," however, at the "improved" version of the bill, pointing out to Yeltsin that "the fundamental violations of the Constitution which you yourself pointed out in rejecting the law have not been removed from the new bill." They then enumerated those violations.

Despite these protests by Protestant and Catholic (but not Orthodox) church leaders, a continuing disinformation campaign by Russian officials was again apparant at a Sept. 20 briefing, when they repeated the fiction that the bill enjoyed the support of all the country's major religious confessions. These facts have gone almost completely unreported in the Russian mass media.

CRC missionary murdered in Equador

Mark Volkers

GRAND RAPIDS, Mich. (CRWM) — Neal Eldrenkamp, 38, a missionary with Christian Reformed World Missions in Quito, Equador, was shot and killed by car thieves on Sept. 18.

Ruth Eldrenkamp, Neal's wife, said that around 6 p.m. the family was riding in their car when Neal stopped to videotape a brush fire off the Nueva Oriental Highway. He got out of the car with their four-year-old son, Jonathan, to take the pictures. When he walked back toward the car three men stopped him at gunpoint and took his keys. Ruth and the Eldrenkamp's daughter, Luanna, were first told to stay in the car, then to get out of the car.

One of the men then got into the driver's seat.

Neal, concerned for his family's safety, leaned into the car and asked that his family be let go. Neal made no attempt to argue or resist, but when he looked into the car, the man in the driver's seat fired three shots, killing Neal instantly.

Ruth, who is expecting a third child in mid-November, said she heard the gun shots as she was getting out of the car. Neal was holding Jonathan in his arms when he was killed but Jonathan was physically unhurt.

Support from the Body of Christ

Ruth is the daughter of Rev. and Mrs. Rene Padilla who are missionaries in Argentina. Neal was an associate missionary with CRWM serving with the International Fellowship of Christian Students (IFCS). He and Ruth had lived in Ecuador since 1991. Neal was the director of CIEE Comunicaciones (Communidad Internacional De Estudiantes Evangelicos), a division of IFCS. CIEE Comunicaciones was established to assist local student chapters with training, publication and audio-visual production.

Rev. Mike Van Hofwegen, pastor of South Kendall Community CRC in Miami, Fla., and a member of the CRWM board, was immediately sent to Equador by CRWM to provide support for Ruth and her family and to represent CRWM at Neal's memorial service. Van Hofwegen is a family friend and was the Eldrenkamp's pastor in Miami for several years but Neal Eldrenkamp was originally from Denver, Col.

A memorial service was held in Spanish on Sun., Sept. 21 at San Marcos Presbyterian Church in Quito. The funeral service was held Sat., Sept. 27 at Third CRC in Denver, led by Dr. Joel Nederhood, retired director of the CRC's radio ministry, The Back to God Hour.

CRC Diaconal Ministries to target elders, too, at 'day of encouragement'

Marian Van Til

ST. CATHARINES, Ont. — For 37 years, the Diaconal Ministries in Eastern Canada (DMEC) have held workshops for the encouragement, training and "professional development" of the Christian Reformed deacons active in the classes in Ontario and Eastern Canada.

But this year will be different: some sessions will be specifically geared to elders and pastoral caregivers as well as deacons; and there will also be a forum on the role of classis in supporting local ministry.

Though many elders, pastors and other caregivers have attended the deacons' sessions in the past, this is the first time sessions especially for elders and pastoral care workers will be presented.

The workshops and forum, to be held Sat., Oct. 18 at Hamilton District Christian High School in Ancaster, will be preceded the evening before with a keynote speech by Dr. Craig Van Gelder, professor of missions at Calvin Seminary. The speech is part of the forum, which is sponsored by the Classical Renewal Ministry Team (formerly known as the Task Force on Classis in the 21st Century). Van Gelder's talk, entitled "New Wine and Old Wineskins" will be about "understanding the role of classis in light of an examination of its biblical and historical foundations."

Look for a further report in an upcoming issue of CC.

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Vision From The People

One night a man had a vision,
The vision showed GOD,
Arms outstretched.
Coming towards God
Were the people,
The people of all nations
People who had not
Heard of the LORD
GOD blessed them
Making them his.
The nations rejoiced
GOD said to the man,
"See these people?
They have never heard of me,
Yet they believe in me,
And they have hungered for me."
GOD took the hand of the man into his,
Saying, "My dear child,
My GOD-fearing child,
I need you on earth,
I need you to show the people who I am.
I look into their eyes and see their hunger
I want to look into your eyes
And see the hunger to feed them."
The man fell to his knees and cried,
"My father, I live to serve you,
But I have not the wisdom
To go and teach your children."
GOD embraced him and comforted him,
"I am your wisdom, child,
I will be there to inspire you
From the beginning to the end."
The man stood up
and took GOD's blessing.
GOD took the man back to the gate,
And gave him a heavenly embrace
GOD pulled away and said,
"Go My child for I am with you."
He went,
And the nations came.

Jessica Geurkink

COURTESY JESSICA GEURKINK

Jessica Geurkink is a Grade 11 student at London District Christian Secondary School. *Vision From The People* is the winning entry of the "Free to Serve" Writing Contest sponsored by CRWRC and Christian Reformed World Missions.

Calvin College creates worship institute

John Witvliet named director

Phil de Haan

GRAND RAPIDS, Mich. — A bold new institute at Calvin College will bring both rigorous scholarship and practical resources to enrich Christian worship in churches throughout North America.

The Calvin Institute of Christian Worship will be housed on the campus of Calvin College and will work closely with Calvin Theological Seminary and the Christian Reformed Church.

"Our working mission statement ... features two central tasks," says C. Stephen Evans, dean of research and scholarship at Calvin. "We want to promote scholarly study of the theology, history and practice of Christian worship, and to contribute to the renewal of worship in congregations [everywhere]."

Uniquely positioned

Calvin president Gaylen Byker says the institute is "uniquely positioned to fulfil the mission of Calvin College. It brings together our commitment to rigorous scholarship and our commitment to serve the church."

James De Jong, president of Calvin Seminary, is also excited about the new venture. "The Institute," he says, "is one of the most exciting and strategic initiatives we have taken on this campus in the 1990s. And I can't think of a more competent person to launch it than John Witvliet."

Witvliet, a Michigan native, will be the first-ever director of the institute and is uniquely suited to the task. He was a music major at Calvin before earning a master's degree in theology at Calvin Seminary, a master's degree in choral music at the University of Illinois, and master's and PhD degrees in worship and theology at the University of Notre Dame.

His academic credentials are buoyed by his experiences as a congregational worship leader, musician, researcher and writer. Witvliet will also teach in Calvin's music and religion departments and at Calvin Seminary.

Instant attention

Witvliet says the timing for the new institute is ideal since in recent years worship has become a topic of vital concern for many congregations.

"Worship commands almost instant interest and attention," he says. "In the last decade every Christian tradition has seen changes in patterns of worship."

One result is that worship has become a significant defining factor for churches. "Worship is realigning how congregations think of themselves," Witvliet says. "It has become more important, in many cases, to a congregation's sense of identity than denominational affiliation. This is a significant trend."

Studying such trends — looking at current shifts through historical and theological spectacles — will be one of the tasks of the Calvin Institute of Christian Worship.

"Worship provides a lens through which to sense the deepest spiritual convictions and theological commitments of a community," says Witvliet.

Probing current trends

"Surveying, probing, questioning current trends will be central to what we do. Yet it is crucial that we not become so obsessed with current issues that we miss other significant questions.

"While it is important to look carefully at the hotly contested question of musical styles within a worship service, this question can easily overshadow significant issues regarding the way worship fulfils the mission of the church and invites participants to sense the breadth and power of the gospel of Christ."

Witvliet will be assisted by Cindy Holtrop, a graduate of Dordt College and Calvin Seminary. She has experience in congregational ministry, worship leadership, high school teaching, radio broadcasting and bibliographical research. "The institute," Holtrop says, "holds potential for creatively enhancing not only congregational worship but our constant awareness of the daily worship we offer God through our work."

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Deconstructing the culture of divorce

An analysis of Barbara Dafoe Whitehead's

The Divorce Culture

Mary Stewart Van Leeuwen

A review of ***The Divorce Culture*** *by Barbara Dafoe Whitehead. (Knopf. 240 pp. $23.50 US).*

Divorce is very much on my mind these days. in the past couple of years, two of my close friends have been unilaterally divorced by their high-powered professional husbands of some 20 years. One, left fairly secure materially, was traded in for a woman 20 years her junior. The other, through the exigencies of no-fault divorce laws and the principle of (so-called) equal division of marital assets, became a classic example of the feminization of poverty. Fortunately, the children in both cases were nearly grown and thus less likely to be seriously affected by the fallout of divorce.

I also have two male colleagues, each with young children, who have been left by their wives. One of these separations ended in a unilateral divorce and the predictable shuffling of children between households. The other couple eventually reconciled — in part because they lived in an atypical jurisdiction where nonconsensual divorces require a longer time to become final than ones mutually agreed upon. That mandated extra year, along with church and professional counselling, helped the wife to reconsider.

The messy aftermath

In each of these four scenarios I was struck by something that researchers regularly point out: divorce is almost never neat and clean. It seldom ends the conflicts that preceded the divorce, especially if minor children are involved. And even when custody and economic support for children is not an issue, the pauperization of women often is.

Since the no-fault divorce revolution began in California in 1970 and spread to all 50 states, divorce decrees have generally mandated an equal division only of the couples present assets and liabilities. Rarely do courts distribute future benefits (such as pensions and insurance policies), let alone future earnings.

Usually the husband has a greater future earning potential than his wife. The failure to assign a portion of those earnings to homemaking women displaced from long-term marriages can be disastrous. Not only do such women lose the pension the couple had planned on for their joint retirement; they are also, by virtue of their many years as unpaid nurturers, poorly equipped to re-enter the job market.

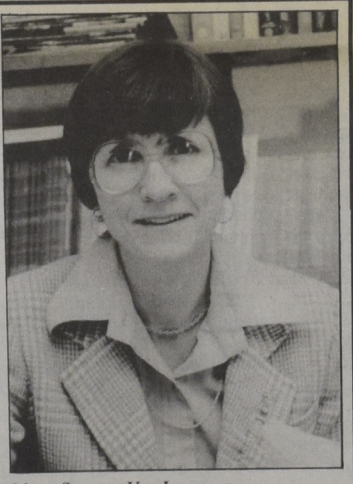
Add the fact that mothers are almost always assigned primary custody of minor children and that child support is not mandated in almost 40 per cent of all settlements — and in any case is often irregularly or never paid — and you have a recipe for all kinds of trouble.

Foreseeable consequences

Female-headed households are scarce not only on cash but on time, since no second adult is available to supervise the children and since many mothers must work long hours for low pay. Moves to lower-cost housing can also add to the social disruption children experience in the wake of divorce. Even if a divorced father does support his minor children, he is rarely required to do so during the financially demanding college years.

Not surprisingly, teenagers growing up with only one parent are at greater risk of dropping out of school, of having a child of their own during the teen years, and of being neither in school nor in the workforce during young adulthood.

These outcomes have been well documented, particularly in Judith Wallerstein and Sandra Blakeslee's *Second Chances: Men, Women and Children a Decade After Divorce* (1989) and Sara McLanahan and Gary Sandefur's *Growing Up with a Single Parent* (1994). Some people see these problems as cause for national moral alarm; others, merely as reason for minor tinkering with the legal system. Barbara Dafoe Whitehead leans toward alarm.



Mary Stewart Van Leeuwen

The church surrenders

Though Whitehead sees the church as one of several institutions that could strengthen families, she is not much interested in the church's potential role as a source of ethical reflection and public-policy recommendations. This should not surprise us, since churches themselves have all too often abandoned this calling.

David Blankenhorn noted in *Fatherless America* (1995) that over the past three decades "many religious leaders — especially in the mainline Protestant denominations — have largely abandoned marriage as a vital area of religious attention, essentially handing the entire matter over to opinion leaders and divorce lawyers in secular society."

Don Browning, director of the Religion, Culture and Family Project at the University of Chicago Divinity School, has observed that in the 1970s and '80s most mainline Protestant denominations severely cut back their funding of family ministries programs while continuing to fund government lobbying efforts.

Church leaders apparently concluded that rising levels of teenage sexual activity, divorce, single parenthood and the feminization of poverty were inevitable and irreversible, and so they focused on lobbying for governmental and therapeutic programs to cushion the worst effect of these trends.

Urge reflection

Efforts like the Religion, Culture and Family Project, supported by the Lilly Endowment, are aimed at questioning such assumptions and getting mainline churches to engage in theological, ethical and practical reflection on family matters. Evangelicals of a social-justice bent have mounted like-minded projects on a smaller scale, such as the Crossroads Program sponsored by Evangelicals for Social Action (seeded by Pew trust money in 1992) and its ongoing series of publications on faith and public policy.

Whitehead's book is an expansion of her much-quoted 1993 *Atlantic Monthly* article "Dan Quayle Was Right." She again documents the steep rise in divorce rates after the 1950s and quotes studies showing that, contrary to the assumptions of many therapists and liberal feminists, divorce has long-term effects on women's material welfare and on their children's social, education, emotional and economic prospects.

But the book differs from her earlier piece in not trying to analyze the effects of divorce and out-of-wedlock birth as a single phenomenon. This is methodologically wise, for the situation of middle-class divorced parents is significantly different from that of the average never-married young mother.

Shifting view

As her title implies, Whitehead's primary concern is to show that ideas have consequences. Partly because of the growing acceptance, trivialization and even romanticization of a "divorce culture" in America, approximately half of all first marriages — and at least as many second ones — do not endure.

Divorce has been relatively accessible in America — at least for Protestants — on the grounds that it protects the true purpose of marriage: mutual affection. Still, marriage was regarded as the institutional norm, with occasional divorce a regrettable necessity, to be used as a last resort and with due regard for the welfare of ex-spouses and children.

The cult of divorce, as mediated by therapists, self-help books and other vehicles of popular culture, changed all this, Whitehead argues. She sees the culture of divorce as a major force behind the doubling of divorce rates between the 1950s and 1980s. It shifted the normative image of marriage from that of an enduring covenant to that of a limited contract and later, under no-fault divorce, to a contract that could be dissolved by either partner for any (or even no) reason whatever.

Divorce was also recast in a positive light, as a growth experience for everyone involved. Women would learn to be their own persons, and children would benefit from lessened conflict and a relational network expanded through stepfamilies. Whitehead thoroughly analyzes the popular (and empirically

quite unsubstantiated) rhetoric of the divorce cult, and points out how lawyers, therapists and real estate broker benefited financially from the steady increase in divorcing couples.

Children lose freedom

In the past decade, a series of studies, especially on outcomes for children, have stripped the divorce cult of some of its triumphalism. While the culture still regards divorce as an inalienable right for adults, it focuses now on helping kids cope with the admittedly difficult aftermath of divorce. These efforts range from writing divorce-centred children's novels to producing greeting cards that absent parents can send their offspring (more brave new market opportunities), to advising children to become patient parent figures to adults preoccupied by their divorces and by new romantic relationships.

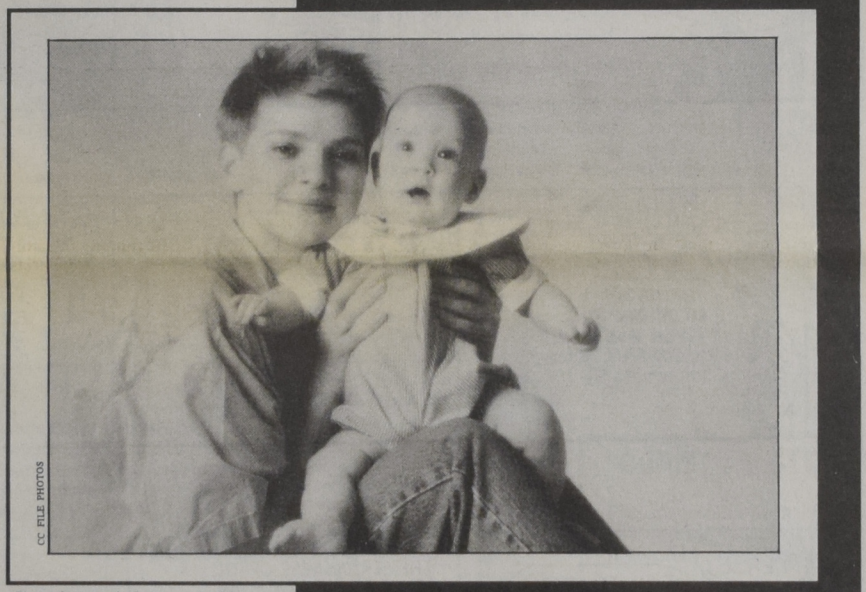
The ironic upshot is that "as adults enjoy more freedom in the pursuit of a satisfying intimate life, children's family lives become increasingly subject to arrangement, regulation and control.... A culture of divorce soothes children with antidepressants, consoles them with storybooks on divorce, and watches over their lives from family court."

Weak proposals

Although Whitehead is good at documenting the rise of the divorce culture, she is surprisingly thin on policy recommendations. She concludes that "because marriage and parenthood are part of our affectional and private lives," reversing the divorce culture is "largely a matter for civil society rather than for government." Since "the breakdown of marriage was not caused by changes in the tax code or divorce laws," it is unlikely to be resolved by them. Commitment to marriage can be strengthened "only through a change of heart and mind, a new consciousness about the meaning of commitment itself, and a turning away from the contemporary model of relationships offered by Madison Avenue, Wall Street or Hollywood."

Reviewing Whitehead's book in the *New Republic* (April 14), Margaret Talbot retorts that such moral exhortations for commitment will simply fall flat since they fly in the face of the American ideal of marriage as an enduringly affectional relationship. The expectation that marriage will be based on affection is not one that Americans are likely to give up, Talbot says, and she doesn't think they should.

Inevitably, she believes, "the higher the expectation of marriage ... the greater the number of divorces. Idealize marriage, and the real complications of love and sex and companionship and family will bite back." For Talbot, Whitehead's call to preserve less-than-perfect marriages for the sake of social and child stability (a common view in Japan, for example) verges on being un-American.



CC FILE PHOTOS

Female-headed households are scarce on cash and time.

A matter of justice

But surely some middle ground can be found between Talbot's blithe acceptance of revolving-door intimacy and Whitehead's simplistic call for marital and moral rearmament. At the very least, as Amy Black points out in "For the Sake of the Children" (a 1995 contribution to the Crossroads Monograph Series on Faith and Public Policy), there are public-justice issues involved. While legislation is not a panacea for the divorce epidemic, it can be part of the solution both in its restrictive and its educational functions.

Black makes some essential distinctions: childless marriages being terminated by young couples are different from long-term marriages in which one spouse has been a homemaker, and both are different from divorces in which minor children are present.

For the first of these, the standard legal division of present assets and liabilities is usually fair, since both parties are young, unencumbered by children, and able to acquire jobs and education. In the second case, even if no children are involved, justice requires that not only present but some future assets be jointly distributed, to prevent the impoverishment of the spouse who has not held a job outside the home.

Specific recommendations

In the case of divorces involving minor children, however, we need a national policy that places children's welfare first. This should include guaranteed child-support payments, tax breaks for custodial parents, and an expanded definition of marital property to include pensions, insurance, cost of education and reimbursement for economic sacrifices made by one or the other spouse during the marriage.

Black also recommends the reinstatement of mutual consent laws in order to slow down the process of divorce and give the reluctant partner (who is often also the custodial parent) more bargaining power in a process often driven not by justice but by whoever can afford the more skilful lawyer. At the very least, she adds, the period between the filing and granting of a no-fault divorce should be lengthened: two to five years is the range in many West European countries.

The goal should be to provide greater public justice for everyone affected, especially children. Mainline denominations need to lobby for such ends. They should also demand accountability of their members, disciplining those who neglect child support and alimony payments. If secular state governments can shame deadbeat parents by publicizing their names and photos, should churches do less?

Since prevention is at least as important as the cure, churches must rediscover ways to help families negotiate the "real complications of love, sex and companionship." Counsellors should assume that marriages are more salvageable than one or both spouses believe. Individual and group premarital counselling, community marriage policies, and mentoring programs for couples at various stages of the life cycle should be seriously expanded.

Pre-emptive moves

In the end, I suspect that the church's greatest contribution to marital stability and growth will come from living a conviction that flies in the face of American individualism — namely (in the words of the *Heidelberg Catechism*) "that we are not our own, but belong body and soul, in life and death to our faithful Savior Jesus Christ."

Understood properly, this means that marriage is a creational good — a wonder at its best — that is part of a wider cosmic drama of human fallenness and redemption. By living out hope in a community that breaks down barriers of age, class, sex and ethnicity, the church can model a love ethic from which families can draw strength. The American idolatry of romantic love has disconnected couples from living communities of discipline and love — communities which marriages need.

Churches cannot single-handedly reverse the ethic of romantic narcissism. Government has a God-given role in promoting the public-justice aspects of marriage and family, as Amy Black contends. But churches have durable traditions on which to draw, and they can do much to make good families and communities a living reality as well as an eschatological hope.

Mary Stewart Van Leeuwen is professor of psychology and philosophy at Eastern College in St. Davids, Pennsylvania, and resident scholar at its Center for Christian Women in Leadership.
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Feature

Reporter on the penguin beat

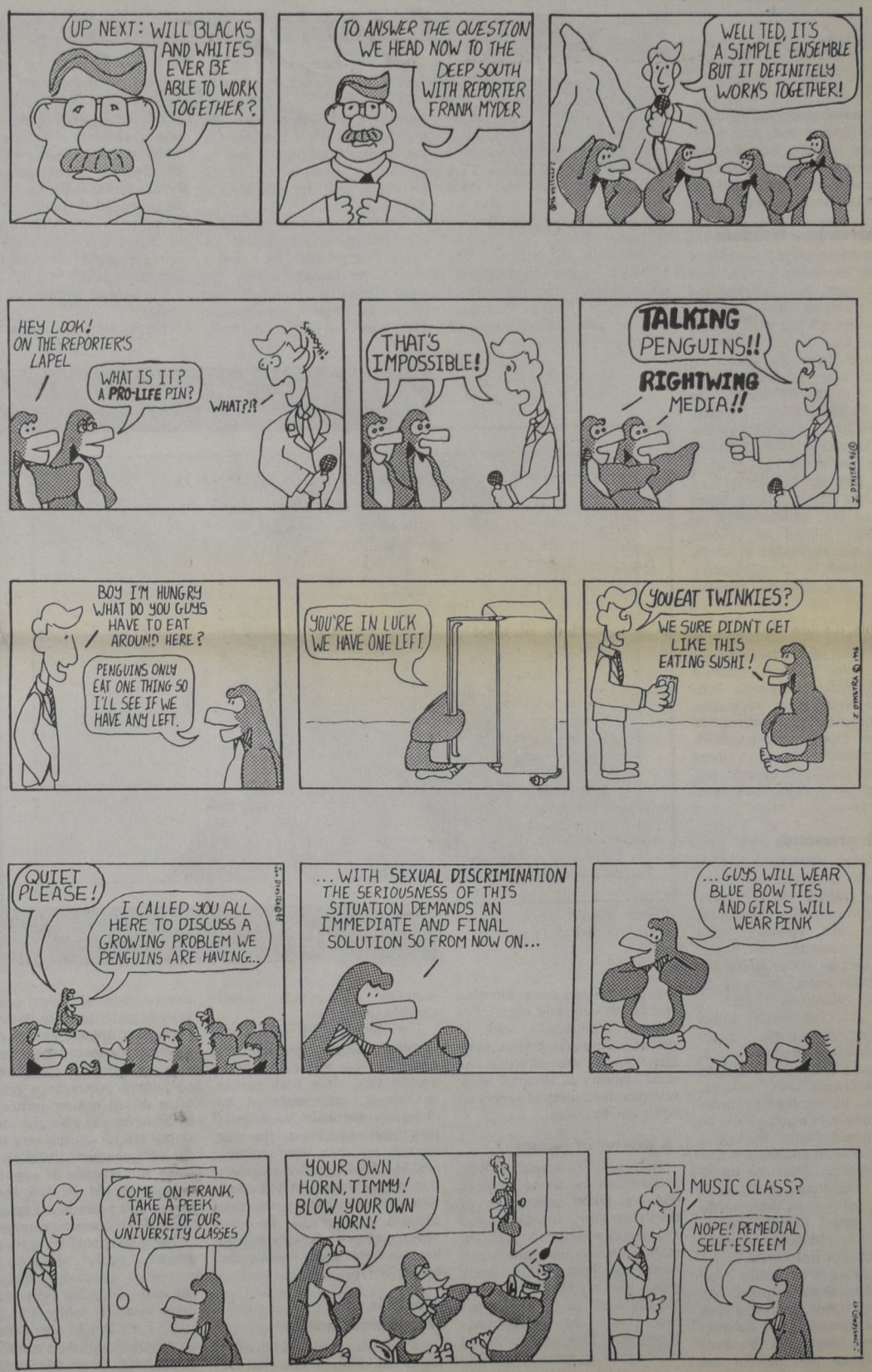
Jon Dykstra is a 25-year-old journalist living in Edmonton. In response to a letter to the editor that complained about there not being enough humor in *Christian Courier*, he sent us a batch of cartoons he had drawn. His strip is about a journalist who gets stranded at the south pole.

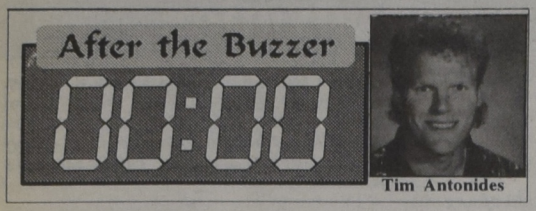
"The strip is not specifically religious but instead is written from a Reformed background," writes Dykstra.

We are happy to publish several editions of Jon Dykstra's comic strip in this issue. The artist assured us that he has never been assigned to the "penguin beat."

Enjoy!

Editor


UP NEXT: WILL BLACKS AND WHITES EVER BE ABLE TO WORK TOGETHER?
TO ANSWER THE QUESTION WE HEAD NOW TO THE DEEP SOUTH WITH REPORTER FRANK MYDER
WELL TED, IT'S A SIMPLE ENSEMBLE BUT IT DEFINITELY WORKS TOGETHER!
HEY LOOK! ON THE REPORTER'S LAPEL
WHAT IS IT? A PRO-LIFE PIN?
WHAT?!?
SWOOSH!
THAT'S IMPOSSIBLE!
TALKING PENGUINS!!
RIGHTWING MEDIA!!
BOY I'M HUNGRY WHAT DO YOU GUYS HAVE TO EAT AROUND HERE?
PENGUINS ONLY EAT ONE THING SO I'LL SEE IF WE HAVE ANY LEFT.
YOU'RE IN LUCK WE HAVE ONE LEFT
YOU EAT TWINKIES?
WE SURE DIDN'T GET LIKE THIS EATING SUSHI!
QUIET PLEASE!
I CALLED YOU ALL HERE TO DISCUSS A GROWING PROBLEM WE PENGUINS ARE HAVING...
...WITH SEXUAL DISCRIMINATION THE SERIOUSNESS OF THIS SITUATION DEMANDS AN IMMEDIATE AND FINAL SOLUTION SO FROM NOW ON...
...GUYS WILL WEAR BLUE BOW TIES AND GIRLS WILL WEAR PINK
COME ON FRANK, TAKE A PEEK AT ONE OF OUR UNIVERSITY CLASSES
YOUR OWN HORN, TIMMY! BLOW YOUR OWN HORN!
MUSIC CLASS?
NOPE! REMEDIAL SELF-ESTEEM



Sports fan: fun or obsession?

Being a sports fan doesn't always come cheap. If you like to get off the couch and see a hockey game in real life, for example, it can cost you dearly. I spent a tidy sum last winter getting popcorn spilled on me, stumbling over people's legs to get to the concession stand, and dodging flying pucks. I loved every minute of it.

Whether or not you can justify going out and spending the money to watch a professional sports game is a financial stewardship matter you will have to reconcile. Since I'm still working through that issue, I won't get into it at this point.

An area I've thought more about recently in terms of sports, though, is the stewardship of *time*. Does the following sound like the Saturday night that you or someone you know lives out from September to May?

8:00 p.m. The living room echoes with the well-loved "Hockey Night in Canada" tune. Chips lay strewn on the table. The phone sits on the arm of the couch, but the ringer is turned off (it gets turned on at intermission). The next three hours are filled with hockey banter, organ music and beer commercials. Of course, there is also the post-game analysis, three-star selection and final "Goodnight from Toronto" comments. It's now 11:00 p.m. Just in time to watch the late night sports highlights from other games (and other sports).

Identity change

Most of what I've just described is a Canadian institution. I grew up with it. Saturday night wouldn't be the same without it. Still, I get a funny feeling after spending that much time watching a *game*.

Granted, when watching something like Hockey Night in Canada, I am appreciating the players' gifts as athletes. As well, the fact that I have often enjoyed watching a game with other members of my family and friends reveals a social/collegial/familial dimension. There is a lot of value in that. What's more, it's fun. Watching sports is entertaining and undeniably interesting.

This train of thought leads me back to something I've talked about before — identity. When hockey playoffs roll around, I'll admit it; I've become a Canuck. How the team performs tonight will have some influence on how I feel tomorrow. There is no question of what takes precedence over my time on those May evenings. If the team is playing, everything else is on hold. This isn't necessarily a problem. What is a problem is when others (family or not) begin to suffer from it. To me, herein lies the distinction. It's perfectly acceptable (and fun) for me to follow sports with fervor and dedication. But to do so to such an extent that my priority list starts to shuffle other people around in order to fit in the time is a problem.

I regret the many Saturday afternoons I used to spend watching sports. I looked forward to it, yes. I think, though, that I watched a lot of those car races, tennis tournaments and football games more out of habit than out of true enjoyment.

I'm sure the Lord delights in watching the athletic gifts of the human body being used, and doesn't mind us doing so either. Yet, too many of us are slaves to pro sports sheerly out of tradition and habit, at the expense of other people and things that could use our time.

Excuse me, now. I have to go watch tonight's hockey game highlights. I'll only watch for five minutes, though. I promise....

Tim Antonides teaches Grade 5 and coaches basketball at Surrey Christian School, Surrey, B.C.

Planning a practice

(NC) — Practices should be well organized, safe and fun. There are seven elements to a good practice. Take some time before the practice to plan all seven.

1. Goals

Decide what you want the athletes to achieve, based on evaluation of previous practices.

2. Warm-ups

Prepare the athletes with calisthenics, stretching and simple, familiar drills.

3. Skill instruction

Teach skills early in the session while the athletes are physically and mentally fresh. Use short, clear demonstrations, and simple, descriptive key words.

4. Skill practice

Consider the number of athletes, equipment, and space, then plan for maximum activity. Progress, in both difficulty and organization, from skill to game-like drills, from twos to fours to eights. Tell the athletes what they are doing right, and give specific comments to correct errors.

5. Fitness

Challenge your athletes with conditioning activities that are suitable for your sport. Set these up as circuits, relays, or modified games.

6. Fun

Include several fun times in every practice. Tie them into any part of the practice — warm-up, technique work, conditioning. Ask your athletes for ideas! Always finish on a positive note.

7. Evaluation

Review the practice with your athletes. Did you achieve the goals? Why, or why not? What went well? What needs to be worked on? The answers will help you plan for the next practice.

Perfect practice makes perfect performance. This applies to planning too. Make perfect happen — by planning for it.

For information on coaching skills and the 3M National Coaching Certification Program, contact the Coaching Association of Canada, 1600 James Naismith Drive, Gloucester, ON K1B 5N4, (613) 748-5624.

New video promotes self-esteem through sport

(NC) — When the world's best athletes talk about what their sporting experience means to them, rarely is the word "medal" heard. Instead, dominating the conversation are reflections on the joy experienced, the personal development nourished, the friendships made, the confidence developed, the goals achieved, and inevitably, the tremendous influence of the coach.

Coaching the Spirit of Sport Building Self-Esteem makes it clear that sport should be a fun and rewarding experience for young athletes. Interspersed throughout with candid dialogue from some of Canada's best-known athletes — Olympians like gold medallist Mark Tewksbury, long jumper Nicole Devonish, diver Paige Gordon, wrestler Greg Edgelow — Coaching the Spirit of Sport is an energetic, realistic guide to helping children enjoy their sport experience while developing self-respect and self-esteem. As well as parents and coaches, the video, which is priced at $17.95, will appeal to league convenors, volunteers administrators, and to people at all levels of the Canadian sport system who are striving to ensure that our children enjoy a healthy sport environment.

For more information, contact the Spirit of Sport Foundation at 1-800-672-7775.

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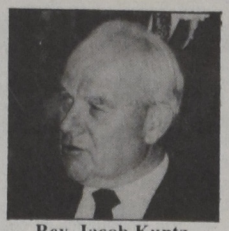

Rev. Jacob Kuntz

Philip Yancey

Throughout the evangelical world the books of Philip Yancey are appreciated and praised. Billy Graham writes about him: "There is no writer in the evangelical world that I admire and appreciate more." James Packer says of the book* The Jesus I Never Knew *that "his pages offer major help for seeing the Savior as he really was."

Having read all these comments, we are quite surprised to find an extensive book review of Yancey's books in the July/Aug. issue of* Perspective *(a mainly Canadian Reformed magazine) in which Yancey's books are harshley condemned as unscriptural, Armenian and arrogant.* The Jesus I Never Knew *is called "the most disappointing and annoying" of them all. We quote the review:

"Yancey explores the life of Christ and offers his own commentary. Regrettably, this commentary is usually of the sort that should make Reformed stomachs turn. For example, he says that Christ 'showed an incredible respect for human freedom' (p. 80). Elsewhere, this modern-day Pelagius pens, 'Not even God, with all his power, can force a human being to love.' 'God has always chosen the slow and difficult way, respecting human freedom, regardless of cost' (p. 218). What an impotent deity Yancey believes in!

"He summarizes the Beatitudes with the catch phrase, 'Lucky are the unlucky' (title of chapter 6). Luck is the stuff of superstition and unbelief. Christians ought not to speak of luck, for the very concept presupposes a world in which God is not sovereign, a world in which luck and chance replace providence. Even in casual conversation it is vitally important that we recognize who is really in control and remind each other (and unbelievers) of that fact. But Yancey, like many others, does not guard his words carefully and so subtly blasphemes the Almighty God who controls and governs all things by his almighty hand.

"There are so many theological errors in this book that I don't know where to begin or end. Reading *The Jesus I Never Knew* was an exercise in frustration. From his idolatry to his blasphemy to his many quotes from neo-Orthodox theologians such as Jurgen Moltman and Karl Barth, this book really needs another book to deal adequately with the plethora of rancid untruths which populate its pages....

"The Reformed confessions speak loud and clear about the theology of Philip Yancey, the theology of modern, corrupt evangelicalism. There are no redeeming qualities in this book about our Redeemer. Readers who wish to contemplate more seriously the life and work of our Savior are much better off spending time with the likes of Klaas Schilder or Abraham Kuyper. Though they are oftentimes difficult reading (and many of their works have not been translated), there is no poison to be found sweetly disguised as Christian truth as there is in Yancey's books."

The way of salvation

How many ways of salvation are there? Is Jesus the only way, or are there other ways by which we can come to God? Is the Christian faith truly unique? This is the age of religious pluralism and every church has to deal with the challenge it presents.

In the* Mennonite Brethren Herald *of Aug. 8 we read a report about the General M.B. Convention (with delegates from the U.S. and Canada), held in Waterloo in June. That convention did not hesitate to express itself clearly on the question of pluralism. This is part of its mission statement:

"Religious pluralism challenges the uniqueness of the Christian faith and denies that salvation can be found only through Christ. People of other faiths often find the exclusiveness of the Christian message offensive. This has been so from the first century up to the present, as all missionaries who have worked in other cultures know. However, due to the more recent influx of non-Christian religions in the Western world, evangelical churches are seeking to come to terms with religious pluralism.

"*Biblical teaching:* Our understanding of Scripture leads us to affirm that deliverance from sin and eternal death is possible only through the work of redemption, completed through the life, death and glorification of the Lord Jesus Christ. While there may be spiritual and moral benefits in non-Christian religions, these religions are not alternate ways to God.

"1. There are a number of New Testament passages which clearly state that 'Jesus is the only way,' and that there is no salvation in any other name. [We omit the various bible verses that are quoted].

"2. God deals impartially with all people and does not want anyone to be lost.

"3. Creation bears witness to the presence, the power and the goodness of God.

"4. Because Christ has taken away the sin of the world, God has made it possible for all people to be saved.

"5. Although universal salvation is available to humankind, only those who put their faith in Christ have the promise of eternal life. Those who reject God's grace stand under divine judgment.

"6. In his sovereign grace God is free to make himself known to people in ways that seem inscrutable to us, but all those who ultimately enter the gates of glory, do so because of Christ's atoning death. God has, however, not informed us on how he will deal with those who have never heard of the saving death of Christ.

"*Mission mandate:* Our task is to proclaim Christ as the only way of salvation to all people in all cultures. We confess that Jesus is the only way of salvation and that God is just in dealing with all people. Although God's thoughts are greater than ours, and our understanding of his ways is limited, this in no way diminishes our commitment to carry the gospel to the ends of the earth."

Different sounds were heard at the General Council of the United Church, recently held in Camrose, Alta. The church has a new moderator, Bill Phipps, who is known for "his outspoken activism" (*Christian Week, *Sept. 9) "The church exists for the sake of the world," he said. He also spoke about the place of Jesus:

"In an interview before he was elected, Phipps talked about Jesus Christ being a window to God, 'one of the most profound windows to God that we have.' While this sentiment is increasingly at home in the United Church, conservatives are adamant that Jesus is the very son of God. This view is being severely challenged by a document entitled *Mending the World: An Ecumenical Vision for Healing and Reconciliation*, which was 'affirmed' by commissioners.

"While 'affirming' stops short of formally accepting, the document details a way of relating to people and groups outside the church which critics allege simply sells out the faith. In its own words, *Mending the World* states that whole world ecumenism is 'naming the search for justice for God's creatures and healing for God's creation as the church's first priority, and joining with other persons of good will in the search for justice, wholeness and love.'

"To Graham Scott, a United Church minister in Wainfleet, Ont., and president of Church Alive, a reform group promoting theological renewal within the denomination, the decision is another blow to biblical faithfulness in a denomination that used to stand in a mainstream Christian tradition. 'I've come to the conclusion that most members and ministers in the UCC are pluralists,' he says."

Attack on the Roman Catholic Church

The newly appointed co-host of CBC's radio program "This Morning," Michael Enright, told a* Globe and Mail *reporter in May that the Catholic Church is "the greatest criminal organization outside the Mafia." Understandably, this remark aroused the anger of Catholic leaders in Canada.* Christian Week *of Aug. 26 informs us about their reaction.

"Canada's outraged bishops demanded an apology. They also met with CBC president Perrin Beatty, who said he could not force Enright to apologize because he did not make his comments on-air.

"Kingston Archbishop Francis Spence, president of the Canadian Conference of Catholic Bishops (CCCB), wrote a letter to the *Globe and Mail* saying 'more than 13 million Catholics have been exposed to hatred and contempt.'

"Enright, who has a Catholic background, also wrote a letter to the *Globe and Mail* in which he did not apologize, but said, 'However ill-tempered and impetuous, and indeed ill-informed, my remarks may have been, they were made without malice....'

"On July 22, the CCCB fired off a press release stating the Archbishop Spence had again asked Enright for a 'full, frank and unequivocal public apology stating what he originally said was wrong, offensive and unfounded.'

"The release notes that 'it was felt by many that if a similar remark had been made by Mr. Enright regarding other faith groups, racial minorities or other identifiable groups, his nomination as the new morning host might have been put in question."

"Enright's remarks are 'a serious attack on the Catholic Church,' says assistant secretary general of the CCCB, Bede Hubbard. 'Even if what was said was bad and ill-humored, some people are taking it seriously. Some people do take this as an accurate picture of Roman Catholicism.'"

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., where he works half time as chaplain in Holland Christian Homes.

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Notes of thanks $35.00
Birthdays $40.00
All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.
Note: All rates shown above are GST inclusive
ATTENTION!
a) *Christian Courier* reserves the right to print classifieds using our usual format.,
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).
NEWLYWEDS & NEW PARENTS
We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.
Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Birthdays

1907 1997
The children, grandchildren and great-grandchildren of
WILMA (WIETSKE) VANDERSTELT
are thankful that our Mom, grandmother and great-grandmother will celebrate her 90th birthday on Oct. 15, 1997.
Happy Birthday!
We love you Mom!
Address: Holland Christian Homes, 7900 McLaughlin Rd., FM 212, Brampton, ON L6Y 5A7

Births

GRAANSMA (DEBOER):
Peter and Catherine give praise and thanksgiving to our Creator God at the birth of
SIERRA PAIGE
Sierra was born on Aug. 19, 1997, at 10:44 a.m., and was 20 1/2" and weighed 8 lbs., 13 oz.
She is a much loved little sister for Jenna Alyce (April 10, 1992) and Bronson Owen (Oct. 17, 1995).
Sierra is the fifth grandchild for Oscar and Alice DeBoer of Chatham, Ont., and the 11th grandchild for Gerrit and Janna Graansma of Strathroy, Ont.
Home address: 2173 York St., Windsor, ON N8X 1W8

PEREBOOM:
"For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (Ps. 139:13, 14).
We, Margaret Dijkhuis and Pieter Pereboom, give thanks to God for the gift of a son
JONATHAN DERK DIJKHUIS PEREBOOM
born on Sept. 18, 1997, in London, Ont.
Jonathan is a new grandchild for George and Marion Dykhuis of London and Jan D. and Maria Pereboom of Jordan, Ont.
Address: 13786 Thirteen Mile Rd., R.R. #4, Denfield, ON N0M 1P0

STUIVE:
God has blessed our love with an incredible miracle — a baby!
ZACHARIAH DAVID
was born to us, David and Beverley, in Smithers, B.C., on Saturday, Sept. 20, 1997, at 3:27 a.m. Weight 7 lbs., 7 oz., length 20.5 inches.
Home address: Box 788, Houston, BC V0J 1Z0

Personal

ONE TO ANOTHER
Christian companion magazine.
Hundreds of readers Canada-wide.
Single issue $5.
Write to:
#12 923 2nd Ave. S.
Lethbridge, AB T1J 0C7

Widow, early sixties, seeks a warm, loving gentleman, who desires marriage, is open-minded, kind-hearted and interested in a life-time partner for a happy home life. I am honest, sincere, sensitive. Looks are not as important as a kind, gentle, loving nature. Let's enjoy our golden years together. If you live in southern Ontario, please write in Dutch or English to: **File #2673, c/o Christian Courier, #4-261 Martindale Rd., St.Catharines, ON L2W 1A1.**

Anniversaries

Warffum Smithville
the Neth. Ont.
1957 1997
"For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps. 100:5).
With joy and thanksgiving we would like to announce the 40th wedding anniversary of our parents and grandparents
JACOB and ANNEKE DEKKER-BOUWSEMA
Wedding text: John 2:2.
From:
John & Margriet Kruisselbrink — Erin, Ont.
Rebekah, Rachelle, Alicia, Jaclyn
Grace & Jeff Schilstra — Smithville, Ont.
Kristen, Joshua, Brenda, Melissa
Jake & Fran Dekker — Smithville, Ont.
Cassandra, Scott, Adam, Amy
Henry & Sandra Dekker — Georgetown, Ont.
Aaron, Danielle
Philip & Sandra Dekker — Wellandport, Ont.
Jessica, Christopher, Samuel
Douglas — at home
Home address: 6218 Townline Rd., Smithville, ON L0R 2A0

1957 October 1 1997
Enkhuizen Rexdale
"For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps.100:5).
With joy and thanksgiving we announce the 40th wedding anniversary of our parents and grandparents
PIET and CHRISTINA GROOT
We are grateful to God for His care and guidance in their lives. We thank Him for the opportunity to celebrate His goodness to them throughout the years.
Nelly & David Riggs
Tina, William, Elizabeth, Timothy
William & Lorraine
Rachel, Peter, Daniel, Miraya
Christine & Theodore Martens
Jill, John, Laurie, Karen
Edward & Diane
Emily, Alison, Dirk, Julia
Michael & Carolyn
Ashley, Stacey
Paul & Leanne
You are welcome to congratulate them at the coffee social following the 10 a.m. service at the Covenant Reformed Church in Rexdale, Ont., on Sunday, Oct. 5, 1997, D.V.
Home address: 9 Golfdown Dr., Rexdale, ON M9W 2H4
Phone: (416) 742-1297.

For Rent

Cottage for rent
in scenic **Holten** (Holland).
Contact: **Andy Borger**
(905) 623-6049.

Anniversaries

Beilen Kincardine
1947 October 21 1997
"The Lord is good, His love endures forever, His faithfulness continues through all generations" (Ps. 100:5).
It is with praise and thanksgiving to our faithful God that we are able to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents
ALBERT and ANNIE MOES (nee SCHIPPER)
We wish them the Lord's blessing on this day, and many more years of health and happiness.
With love and congratulations from your children, grandchildren and great-grandchildren:
Henry & Ali Moes — South Dakota, U.S.A.
Jerry & Jane Van Arnhem — Delaware, Ont.
John & Chris Moes — Kincardine, Ont.
Barth & Rhoda Wassing — Ingersoll, Ont.
Ron & Kathy Moes — North Delta, B.C.
Rick & Chris Moes — Surrey, B.C.
17 grandchildren and three great-grandchildren.
Best wishes only.
Home address: R.R. #2, Kincardine, ON N2Z 2X4
Phone: (519) 395-2715.

Obituaries

Zevenhuizen Brampton
Gr., the Neth. Ont.
Sept. 30, 1922 - Sept. 5, 1997
Lord's Day 1
Q.: What is your only comfort in life and in death?
A.: That I am not my own, but belong — body and soul, in life and in death — to my faithful Savior Jesus Christ.
On Friday, Sept. 5, 1997, peacefully at home, surrounded by his family,
HENDRIK JAN HOLLANDER
went to be with his Lord and Savior, whom he loved greatly.
He will be lovingly remembered by Johanna (nee Van Kammen), his wife of 48 years.
He was a wonderful dad to his children and a cherished opa to his grandchildren.
Grace & Al Sontrop — Ottawa, Ont.
Marian & Rob Massaar — Brampton, Ont.
Nicole, Danielle, Lauren, Rebekah
Wilma & Ed de Boer — Brampton, Ont.
Derek, Renee, Stephanie, Mark, Jordan
Ralph & Linda Hollander — Richmond Hill, Ont.
Adam, Alyssa, Jacob
A service of thanksgiving for his life was held on Tuesday, Sept. 9, 1997, at Immanuel Chr. Ref. Church, Brampton, Ont., Rev. Herman Praamsma officiated.
Correspondence address:
J. Hollander, 3 Goodwood Rd., Brampton, ON L6S 1C4

Obituaries

Oud Schoonebeek Brampton
May 23, 1906 - Sept. 22, 1997
The Lord has released from this earth and taken him to be with our Father in heaven our husband, father, opa and great-grandfather
JAN MULDER
Even though other things may have become unclear, his strong faith in his Lord never waivered. Predeceased by his wife of 61 years, Jantje Mulder, he will be mourned by his loving children:
Koop & Janny — Bracebridge
Hendrik (Henk) — Bracebridge
John & Elly — Milton
Cor & Mary — Mississauga
five grandchildren and four great-grandchildren.
Our father was fortunate enough to find love and respect again and he will be greatly missed by his wife and friend Grace Mulder (Hunnersen) and her children:
Jane & Art Wamaar — Barrie
John & Hennie Hunnersen — Cambridge
Andy Hunnersen (deceased) & Lia — Norval
Betsie Schipper, widow of Ed Schipper — Brampton
Trudy & Martin Adema — Brampton
Bert (Toronto) & Alice Hunnersen (Mississauga)
Mike & Janet Hunnersen — Cambridge
Alisa Hunnersen — Kingston
Chuck & Janice Hunnersen — Guelph
25 grandchildren and 19 great-grandchildren.
Funeral services were held on Sept. 26, 1997, at Holland Christian Homes in Brampton, Ont., Rev. Kranenberg officiating.
Correspondence address:
Grace Mulder (Hunnersen), TT Apt. 415, 7900 McLaughlin Rd. S., Brampton, ON L6Y 5A7

"Be at rest once more, O my soul, for the Lord has been good to you" (Ps. 116:7).
Peacefully at Holland Christian Homes in Brampton, Ont.,
GEORGE TIGCHELAAR
passed away on Monday, Sept. 22, 1997, in his 85th year.
Beloved husband of Betty.
Father of:
Helen & Harvey Johnston — Colorado
Ed & Karen — Carlisle
Diane & Joseph Vroom — Orangeville
Mike & Ada — Carlisle
Predeceased by three infant children.
Also survived by 12 grandchildren and three great-grandchildren.
Brother of John of North Carolina, Arnold of B.C., Stewart of Burlington, Egbert of Hamilton and sister Sylvia of Grand Rapids, Mich., and predeceased by Clarence, Robert and Flora.
Funeral service was held at Bethel Chr. Ref. Church, Waterdown, on Sept. 25, 1997, Rev. Erick Schuringa officiating.
Correspondence address:
Betty Tigchelaar, R.R. 3, Campbellville, ON L0P 1B0

Classifieds

Obituaries

Helmond Fenwick
the Neth. Ont.
March 19, 1932 - Sept. 3, 1997
DIRK SCHOUTEN
age 65, was suddenly called home to be with His heavenly Father.
Beloved husband of Riet Schouten-Vahrmeyer.
Lovingly remembered by his children and grandchildren:
Barbara & Bob Barthel
Jadan, Kelsey, Caleb, Adam
Carol & Rick Zwiers
Jeneca, Rachel, Karlyn
Dirk Schouten
Derek, Katrina
Mike Schouten
Judi & Mark Postman
Brad, Chelsea, Andrea
The funeral was held in Bethany Chr. Ref. Church in Fenwick, Ont., on Sept. 6, 1997, Pastor Henry Eshuis officiating.
"For by grace you have been saved through faith, and this is not your own doing, it is the gift of God" (Eph. 2:8).
Home address: Box 702, Fonthill, ON L0S 1E0

Safe in the Arms of Jesus
Aug. 27, 1931 - Sept. 20, 1997
The Lord took to His eternal home, after many years of suffering
PAULUS E. TAMELING
Born in Groningen, the Netherlands, Paul sojourned in Grand Rapids, Jarvis, Newmarket and Oshawa. He served the Lord as a journalist and Christian School teacher.
Predeceased by his sister Antje.
Survived by his brother Siem Tameling, the Netherlands.
The funeral took place Sept. 22 at the Hebron Christian Reformed Church, Whitby, Ont., Rev. B. Bernard Bakker officiating.
Special tribute to Arie and Dini Touw who cared for Paul the last seven difficult years of his life.
Remembered by his friends and colleagues for his depth of Christian insight, his love for children, and his unique sense of humor.
Al & Alida Dreise
Ralph & Anne Koops
John & Hennie Top
Ben & Femmy Walpot
"...we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out His love into our hearts by The Holy Spirit, whom he has given us" (Romans 5:3-5).
Correspondence address:
Arie and Dini Touw, 195 Waverly St. S., Oshawa, ON L1J 5V3

Travel

Visit Florida with a small group of Christian seniors. Fully escorted. On the beach with kitchenette. Some day trips. Jan. 6-24 by bus, or Jan. 8-22 by air.
Call **John Feddes (905) 627-7874** for a detailed itinerary.

Obituaries

July 22, 1968 - Sept. 15, 1997
In His infinite wisdom our heavenly Father took to Himself
KRISTA RUTH VIEBKE
(nee MANTEN)
at age 29, following a courageous battle with leukemia, at the London Health Sciences Centre.
Best friend and wife of Ron Viebke and loving mother of James and Theo of London, Ont.
Cherished daughter of Wouter and Jane Manten of Rockwood, Ont.
Dear sister of Robert (Janet) Manten of Waterdown, Ont., and "special sister" to Laurie Ponsford of London, Ont.
Daughter-in-law of Ernst and Ruth Viebke and sister-in-law of Tom and Andrew of Hamilton, Ont.
She will also be missed by nephews Nathaniel and Matthew, Oma Manten and by aunts, uncles and cousins.
The funeral service was held at North Park Community Church, London, Ont., on Friday Sept. 19, 1997, with Pastor Terry Sanderson and Pastor Richard Goetze officiating.
Krista's desire was to glorify God in life and in death.
To God be the glory.

's Gravenzande Grimsby
the Neth. Ont.
May 24, 1904 - Sept. 24, 1997
"Cast all your anxiety on him because he cares for you" (1 Peter 5:7).
Peacefully, at Shalom Manor, Grimsby, Ont., the Lord called home
CORNELIA ADRIANA FRANCINA VREUGDENHIL
(BUITELAAR)
in her 94th year.
She was the dear widow of Nicolaas Vreugdenhil, and was also predeceased by her son Nick Vreugdenhil Jr.
Lovingly remembered by:
Frances & Tom Alkema — North York, Ont.
Kees & Liz Vreugdenhil — Chatham, Ont.
Jim & Chris Vreugdenhil — Hamilton, Ont.
Marg (Nick) & Bob Thiel — Brantford, Ont.
Lena & Peter Kiers — St. Catharines, Ont.
Dear oma of 19 grandchildren and 12 great-grandchildren.
The funeral service was held Sept. 26, 1997, in the Mountainview Chr. Ref. Church in Grimsby, Ont., Rev. Peter DeBruyne officiating.
Correspondence address:
Lena Kiers, 1587 Second Ave., St. Catharines, ON L2R 6P9

Employment Wanted

Attractive and personable 57-year-old lady is seeking a position as a live-in homemaker in a Christian home. Willing to relocate anywhere. Please reply to **File# 2675, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1, or fax (250) 753-3692.**

Obituaries

Not one of all the chosen race
But shall to heaven attain;
Here they will share abounding grace,
And there with Jesus reign.
The Lord, in His mercy, took home on Sept. 20, 1997,
JAN BOERS
Beloved husband of Anna Boers-Korten, at the age of 75.
We as a family will miss him as an uncle, brother and brother-in-law.
The Korten family.
Correspondence address: 7 Cecil St., St. Catharines, ON L2N 4B3

Psalm 23
On Sept. 16, 1997, the Lord took to Himself our dear wife, mother, and grandmother
RINSKE VANDER PLOEG
(nee WALBURG)
in her 73rd year.
Loving wife of Cornelis Vander Ploeg.
Dear mother of:
Diane & Leo Gallant — Brampton
Stan & Sheila Vander Ploeg — Grand Valley
Andy & Anne Vander Ploeg — Cambridge
Jackie & John Nawrocky — Hamilton
Annette & Brian Voogd — Burford
John Vander Ploeg & Heidi Maira — Brampton
Joanne & Wilfred Saarloos — Aylmer
Christine & John Westerhoek — Richmond Hill
A wonderful Beppe to 20 grandchildren.
The funeral was held at the Immanuel Chr. Ref. Church in Brampton with the Rev. Herman Praamsma officiating.
Correspondence address:
Cornelis Vander Ploeg, 17 Kingsmere Cres., Brampton, ON L6X 1Z3
John 14: 1,2

Teachers

FRUITLAND, ONT.:
John Knox Memorial Christian School invites applications for two maternity-leave situations in the 1997-1998 school year. **Full-time Grade 4/5 classroom teacher position to commence on Jan. 5, 1998; part-time Grade 4-8 music specialist position to commence on Feb. 23, 1998.** The ideal candidates will possess a valid provincial or state teacher certificate, a Christian School Teacher Certificate (CSTC) and have several years of successful teaching experience.
Persons interested in this position should contact: **Mr. J. de Jager, Principal, at 905-643-2460** for more information as well as to receive application forms. Applications will be received until the position has been filled.

Job Opportunities

Seeking a Youth Pastor

West End Chr. Ref. Church, Edmonton, Alta., is seeking a dynamic and enthusiastic **full-time youth pastor** to fill an existing, vacated position. West End, a large CRC in Western Canada, has a relatively new modern worship and education facility, and a large youth population.

We are looking for someone committed to the Lord and the Reformed faith who loves working with and leading children and young people. You could become part of our ministry team consisting of a pastor and a music director, supported by an administrative assistant. Visit our web site at http://www.freenet.edmonton.ab.ca/westend/.

Our church profile and position description is available. Contact in confidence:

Rick Struik, Search Committee Chair,
180 Waygood Road, Edmonton, AB T5T 5M4,
tel. (403) 481-3016 (hm), or (403) 489-8080 (wk).
E-mail: fschuld@planet.eon.net

FINANCE/PERSONNEL ASSISTANT
CRCNA — Canada

The Christian Reformed Church in North America **(CRCNA)**, is seeking applicants for the full-time position of **Finance/Personnel Assistant** in the Burlington office of the Christian Reformed Church. The position responsibilities include administrative processes in the areas of payroll, benefits, human resources, and general finance. Qualified candidates should possess relevant educational and work experience and demonstrate computer skills in both word and data processing software environments. Interpersonal, written, and oral communication skills are essential as is the ability to function well within a team environment.

For consideration, please submit a copy of your resume stating your interest, by **October 14, 1997.**

Director of Personnel
Re: Finance/Personnel Assistant
Christian Reformed Church in North America
3475 Mainway, P.O. Box 5070, Stn. LCD 1
Burlington, ON L7R 3Y8
Phone: (905) 336-2920; Fax: (905) 336-8344
E-mail: veldboot@crcna.org

FACULTY POSITION REQUIRED

REDEEMER COLLEGE REQUIRES A PART-TIME INSTRUCTOR FOR THE WINTER TERM OF THE 1997/1998 ACADEMIC YEAR IN THE AREA OF

POLITICAL SCIENCE (INTERNATIONAL RELATIONS)

APPLICANTS SHOULD POSSESS A MASTER'S DEGREE AND SHOULD BE IN AGREEMENT WITH THE REFORMED CHRISTIAN BASIS OF THE COLLEGE. DIRECT INQUIRIES & APPLICATIONS TO DR. M. ELAINE BOTHA, VICE-PRESIDENT (ACADEMIC).

Redeemer College
A Christian University College

777 Hwy. 53 East
Ancaster, Ontario L9K 1J4
(905) 648-2131 Fax: (905) 648-2134
www.redeemer.on.ca

Classifieds

Church News

Christian Reformed Church

(correction):
— Cephas, Peterborough, Ont. Worship services are 10 a.m. and 6:30 p.m.

Calls extended:
— Lindsay, Ont., **Rev. Ronald V. Luchies**, Lucknow, Ont.

Calls accepted:
— Pastor of Congregational Life, First, Calgary, Alta., **Rev. Philip Reinders**, Burnaby, B.C.

— Church Planting in New Westminster, B.C. (First, New Westminster, B.C., calling church), **Rev. Wm. C. Tuininga.**

Job Opportunities

Residential construction company requires a **CARPENTER** with a minimum of one year experience in framing. We also require a **FRAMER'S HELPER** for work in the Guelph/Acton areas. Both individuals should have a strong work ethic and be team players.
Please contact:
Mark at (519) 821-3497
or fax a resume to
(519) 821-1297

For Rent

CLINTON, ONTARIO
ADULT LIFE LEASE RESIDENCES

available, 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call
(519) 233-7296 or (519) 482-7862.

Teachers

OKANAGAN NORTH: The Vernon Chr. School, a parent operated school, is a diverse Christian community providing education to more than 200 students in Kindergarten to Grade 8. Currently, applications are being accepted for the position of **PRINCIPAL** for the **1998-99 year**. Send resumes to:

Vernon Chr. School
6890 Pleasant Valley Road
Vernon, BC V1B 3R5
Attention: Mr. Cliff Welfing
Board Chairperson.

Job Opportunities

Job Opportunities

Job Opportunities

Job Opportunities

English Faculty Position Opening

The King's University College, a Christian liberal arts college offering 3- and 4-year B.A. and B.Sc. degrees and a 2-year B.Ed. degree is inviting applications from women and men for a full-time, tenure track vacancy in English literature. The successful candidate will be a generalist who is flexible, collaborative, open to working across disciplinary lines, interested in team teaching, and willing to help develop a creative, 4-year English major.

Favoured areas: 2 or more of Canadian literature, American literature, Victorian literature, creative and non-fiction writing, and theory and the history of criticism. Combinations including modern poetry and 18th century are also possible. Non-traditional approaches to curriculum development are welcome in the context of adequate coverage of the discipline. A doctorate is required as well as agreement with the College's Christian Statement of Faith.

Starting Date: July 1, 1998.

Deadline: December 31, 1997, or when filled.

Send application letter, curriculum vitae, copies of transcripts, and three letters of reference to **Dr. S. Keith Ward, Vice President Academic, The King's University College, 9125 - 50 St., Edmonton, Alberta, T6B 2H3. Tel: (403) 465-8304. Fax: (403) 465-3534. E-mail: skward@kingsu.ab.ca**

The King's University College is an equal opportunity employer, but in accordance with Canadian employment and immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

THE KING'S UNIVERSITY COLLEGE
Christian University Education

The Christian Labour Association of Canada has two immediate openings (in CLAC's Calgary, AB and Chatham, ON offices) and other vacancies at locations to be determined, for

Representative Trainees

We invite male and female applicants to apply for a challenging career opportunity with a growing Christian trade union. CLAC undertakes to train successful applicants in labour relations and workplace representation functions.

Applicants will be assessed on their confidence in dealing with people, verbal and written communication skills, Christian perspective and ability to deal effectively with conflict situations. Applicants are asked to indicate their geographic preference or limitations, if any. CLAC currently has offices in British Columbia, Alberta and Ontario.

Please address a letter of application, together with a resume and references to:

Ed Grootenboer, Executive Director
5920 Atlantic Drive
Mississauga, ON
L4W 1N6
Tel: (905) 670-7383
Fax: (905) 670-8416

All applications will be held in confidence. Applicants wishing to be considered for the Chatham and Calgary vacancies should respond to this advertisement as soon as possible.

Langley Christian Schools

A K-11 interdenominational school system of 670 students is accepting applications for the following mid-year (97/98) positions:

- Grade 7 Middle School teacher, with some French at 6/7, for December to June
- Grade 9-11 Secondary Math teacher, with some computer, for February to June
- Full-time special needs caregiver/teacher aide for Grade 3 student for January to June.

Employment beyond these terms is a possibility since we anticipate openings for the following school year.

Please direct complete applications to:
Leo Smit, Superintendent
Langley Christian Middle and High School
22702-48th Avenue, Langley, BC V2Z 2T6
Tel. (604) 533-0839

Salem Christian Mental Health Association
immediately requires a

Promotion-Development Co-ordinator

This contract (part-time) position is for someone who is able to raise the awareness and profile of Salem and establish and maintain an adequate supporting constituency.

Essential to the position are:
- excellent communication skills (verbal and written)
- an awareness and interest in mental health issues
- ability to work independently
- availability to travel in southern Ontario
- computer skills an asset

We offer a pleasant work environment, a competitive salary, and travel allowance.

Send application and resume to:
Rev. Albert Dreise
Salem Christian Mental Health Association
512-1 Young St., Hamilton, ON L8N 1T8
Phone: (905) 528-0353; Fax: (905) 528-3562

Miscellaneous

PETER VAN HARMELEN, CGA
CERTIFIED GENERAL ACCOUNTANT

ACCOUNTING, TAXATION, AND CONSULTING

61 PROVINCE STREET SOUTH
HAMILTON, ONTARIO L8K 2K9
PHONE: 905-547-0145 FAX: 905-543-1728

E-MAIL: petervh@networx.on.ca

Classifieds

Job Opportunities

DORDT COLLEGE

Faculty Positions

Dordt College is seeking Christian academicians for openings beginning August 1998 in the following areas:

Business Administration:
marketing and management
History:
Western civilization, introductory and upper level European, and introductory non-Western history.
Mathematics:
introductory and upper level
Music:
choir, music history, general education arts course (one-year position)
Theology:
general education courses in biblical theology, upper level courses in biblical studies, missions, and Greek

To receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a curriculum vitae and a letter of interest which provides evidence of that commitment to:
Dr. Rockne McCarthy; Dordt College; 498 4th Ave. NE; Sioux Center, IA 51250; facsimile: (712) 722-4496;
e-mail: vpaa@dordt.edu.

Review of candidates begins **November 10, 1997.**

Dordt College is an equal opportunity institution and encourages the nominations and candidacies of women and minorities

Miscellaneous

CHRISTIAN SCHOOLS NEED CHRISTIAN TEXTBOOKS

The CCEF supports the cost of developing Christian textbooks for your local school.

Your financial support will help us in our publishing program. Your gifts are tax deductible.

CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.

FOUNDED 1975

Fred R. Vander Velde
Executive Director

2621 Cavendish Drive
Burlington, ON L7P 3W6
(905) 336-5619,
day or evening.

Miscellaneous

GIANT BAZAAR

Trinity Chr. School, located in **Burlington**, Ont., at 650 Walkers Line (south of Fairview) will again be holding its annual **Giant Bazaar** on **Saturday, Oct. 25, 1997.** The doors will be open at 10 a.m. - 4 p.m., followed by an auction starting at 6:30 p.m. The day will offer many exciting events, including a bake room, craft room, lunch room, silent auction throughout the day, children's crafts, magicians, white elephant room, produce room, hair cuts and more. There will also be clowns with balloons, candy floss, and ice cream for the children. This exciting day will have something for everyone. We hope to see you there.

Pineview Home for Seniors

1310 Exmouth Street, Sarnia, ON N7S 3X9

Come and enjoy a pleasant, safe and friendly community in beautiful Bluewater land. Very close to First and Second Christian Reformed churches with audio hook-up to both churches in each apartment. Close to malls and public transportation at the door. One-bedroom apartments available for immediate occupancy.

For information call:
Henry Van Barneveld at (519) 845-3232
Corrie Speelman at (519) 336-3815

THE
NETHERLANDS
BAZAAR
SAT. OCT. 18, 1997
10 AM - 10 PM
7755 BAYVIEW AVE.
THORNHILL COMMUNITY CENTRE
(corner of Bayview Ave. and John St.)
• Flowers and Plants
• "White Elephants"
• Gifts and Books
• Handicrafts
• Kiddies Corner
• Live Music
• Auction
• Groceries
• Bake Sale
• Herring
• Croquettes
• Pea Soup and other Dutch Treats
FINANCIAL DONATIONS CAN BE SENT TO: COMMITTEE NETHERLANDS BAZAAR, 15 PAVILION, UNIONVILLE, L3R 1N8
MARKET PLACE: 10 AM - 6 PM
RESTAURANT: 10 AM - 9 PM
AUCTION: 7 PM
QUESTIONS ? PLEASE CALL:
LENIE GEHRELS: (416)225-5217
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Miscellaneous

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Worship (quiet, meditative): Wednesdays, 12:30-1:00 p.m.
Soup Suppers (drop-in): Wednesdays, 5:30-7:00 p.m.
Book Study: Fridays, 12:00-1:00 p.m.

Pop by our house and say hi, drop us a note on e-mail, or give us a call. Geneva House, our home, is located at 182 Frontenac St. (on the corner of Union and Frontenac, only a stone's throw west of Stauffer Library).

Gary Miedema, Campus Minister, Tel.: (613) 545-2962
e-mail: 3grm9@qlink.queensu.ca
Bill Van Groningen, Campus Minister, Tel./fax (613) 531-4627
e-mail: gwv2@post.queensu.ca

NOTICE OF ANNUAL GENERAL MEETING

SATURDAY, OCTOBER 18, 1997

12 NOON: COMPLEMENTARY LUNCHEON/STUDENT CHOIR/SPEAKER
1:30 PM: REGISTRATION
2:00 PM: ANNUAL MEETING (COLLEGE AUDITORIUM)

RSVP for luncheon by October 10 (Office of the President)

GUEST SPEAKER WILL BE MIKE GOHEEN, FACULTY MEMBER AND CAMPUS PASTOR

ALL MEMBERS AND SUPPORTERS OF REDEEMER COLLEGE ARE WELCOME TO ATTEND.

In the event of a disruption of postal service, agendas will be available in selected churches in Ontario and Eastern Canada.

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Reg.# 1518992

"Arts and Crafts Jubilee"

Saturday, Oct. 25, 1997
9:00 am - 4:00 pm

Admission $1.00; Children under 12 free
Coffee, Desserts & Lunch available

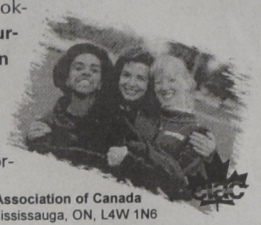
Auction

Saturday, Oct. 25, 1997
Viewing - 5:30 pm; Auction - 7:30 pm
Dinner, croquettes, coffee available

Jubilee Fellowship Christian Reformed Church
13 Wilhelme Drive, St. Catharines

Miscellaneous

The **Christian Labour Association of Canada** is sponsoring a one-day workshop on youth employment for high school and university seniors, their counsellors, teachers, and parents. You'll get outfitted with a solid Christian world view and positive work attitudes for an environment where you must manage your own career. Discover your gifts and skills. Learn resume-writing and interviewing techniques. Enjoy humourous skits on "How not to get a job" by the critically-acclaimed Brookstone Performing Arts. **Saturday, October 25th 1997 in Mississauga, ON.** $15, including lunch and materials. Call Susan or Doug at 1-800-268-5281 for more information and to register.



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Miscellaneous

DORDT COLLEGE

REGISTRAR

The position is vacant as the result of the tragic death of Douglas M. Eckardt. Responsibilities include such areas as academic advising; planning, organizing, and managing a computer-based information system for student registration and records.

Qualifications:
Candidates with a graduate degree and experience in academia as faculty or administrator are preferred. Position available as early as January 1. Actual beginning date is flexible. To receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a curriculum vitae and a letter of interest which provides evidence of that commitment to:

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Sioux Center, IA 51250-1697
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COST IS $10 (INCLUDING LUNCH). CALL (905) 648-2131 TO REGISTER.

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Habitat builds 250th house in Canada

BRAD BUCKLER

Habitat volunteers work on a new house in Mississauga, Ontario: shingling, putting on siding and starting to work on interior walls.

Alan Doerksen

NORTH YORK, Ont. — Building houses for people in need is what Habitat for Humanity does best. But faith also plays an important role in the agency, and this was the focus of Habitat's "Building on Faith Week" in late September. Habitat marked the week by building its 250th house in Canada.

Habitat built three homes in Canada during Building on Faith Week (Sept. 14 to 20), one each in Aylmer, Quebec, Mississauga, Ont., and Edmonton. Wilmer Martin, president of Habitat Canada, is especially pleased with the new home in Aylmer because it is "our first home in Quebec. Now Habitat has a program in all 10 provinces." Habitat International's founder, Millard Fuller, was in Quebec to help with that building project.

The new home in Mississauga is Habitat's 250th house built in Canada. It was "blitz-built" in less than a week.

"Starting Monday, the foundation was capped," reports Kate Odell, co-ordinator of Metropolitan Toronto Habitat for Humanity, who was at the site for the whole week. "By Monday 5 o'clock, the roof rafters were up.... On Saturday, the landscaping was finished, the interior was done, the plumbing was all done." Only the house's foundation was built ahead of time.

Speed is normal

But Odell says the fast construction was not a speed record for Habitat. "Its actually quite common for Habitat to build a house in a few days." For instance, in August, Habitat put up seven houses in only five days in Newfoundland.

More than 360 volunteers worked together to put up the Mississauga home and they were excited to be involved with the project, says Odell. In keeping with the theme Building on Faith, Christians of several churches took part in the build, including Catholics, Seventh Day Adventists and Baptists. Two businesses, Allied Van Lines and the Home Depot, helped out, along with the Canadian Fraternal Association, a trade organization.

After the house was finished, Gabriele Kremnitz and her son Harvey moved in, with the help of Allied Van Lines. The home is now called "Gaby's House."

Church ties

Building on Faith Week was started by Habitat three years ago. Odell describes it as a week "when Habitat affiliates invite churches to become involved. We specifically concentrate on inviting faith communities to work with us." During this week, Habitat renews ties and develops new ones with churches.

As part of Building on Faith Week, the third Sunday of September was designated by Habitat as a special day of prayer.

To Odell, Building on Faith means "we have faith that the work will be done and that we will go forward in our faith into the future.... This is the work of Jesus Christ. We are taking up the carpenter's hammer in action."

Odell shared Habitat's message with her home church, Toronto's Bloor St. United Church, by leading a prayer time there during a recent service.

Affordable homes

All homes Habitat builds are for people with low-incomes, explains Odell. "Their income will be below the poverty level in the region." She feels there is "an enormous need out there" for low-income housing. In downtown Toronto alone, the United Way reports there are between 25,000 and 30,000 people who are under-housed or homeless, says Odell. She often gets to meet these people and talks with them about their need for affordable housing.

"There is much work to be done," Odell asserts. "We are working one family at a time."

Habitat's mission statement spells out the agency's concern for needy families. Its mission is "to provide affordable and adequate housing for God's people in need by mobilizing local communities, volunteers, and material and financial resources in wide-ranging, inclusive partnerships and to support, encourage, facilitate and empower those affiliates to build affordable homes in partnership with needy families."

Widespread support

Although Habitat is clearly a Christian organization, many of its supporters are not. Odell believes Habitat appeals to a broad spectrum of people because of the practical nature of its work. Volunteers and supporters "know they are accomplishing something significant."

Susan Brown, Habitat Canada's associate director of communications, observes that many people, religious or not, realize that "everybody deserves a decent place to live. That's a universal feeling."

Habitat was started 21 years ago in Georgia by Millard and Linda Fuller. The Canadian office opened in 1985.

Peculiar challenges

Altogether, Habitat has now built 60,000 homes in the 52 countries in which it works. Although Habitat has built thousands of houses in other countries, Odell feels 250 houses in Canada is a significant number "considering the difficulties some areas have experienced." For instance, Habitat has built 50 houses in the Winnipeg area but efforts to build more this year were hampered by severe flooding there. And in the Toronto area, land is expensive and difficult to purchase for Habitat projects.

To build houses takes a lot of money and effort. Habitat has three sources of income which help pay the bills: entrepreneurial income, from Habitat projects such as its ReStores, which sell building supplies; donations from corporations and individuals; and income from mortgages on homes built by Habitat.

International scope

In addition to its work in Canada, Habitat Canada has a sister project in Jamaica, says Brown. Ten per cent of money raised by Habitat Canada (a tithe) is sent to Jamaica, where 40 homes have been built with Canadian money and with help from volunteers, most of whom are Canadian. The 40th Habitat house in Jamaica will be dedicated in late October, says Brown.

ANDREW MALE

Gabriele Kremnitz and her son Harvey, new owners of the home in Mississauga.

During Building on Faith Week, Habitat was also at work in Northern Ireland, says Martin. In Belfast, 44 Protestant and Catholic leaders worked together to build a home in a Catholic neighborhood. Once the house was completed, the Protestants and Catholics joined in a peace walk through Belfast, says Martin.

Habitat is trying to stay true to its "Christian foundation," Martin asserts. "We're much more than a home builder. Every house we build is a sermon about God's love."

News Digest

Atheists enjoy church

WASHINGTON, D.C. — Former lawyer James Kelley, of Washington, D.C., is one of a few at his church who are enthusiastic Episcopalians but do not believe in God.

Kelley told Scripps Howard News Service, "We all love the incense, the stained glass windows, the organ music, the vestments and all of that. It's drama. It's esthetics. It's the ritual. I don't want to give all that up just because I don't believe in God."

Catholic reform group breaks through

VANCOUVER — A Catholic reform group that has been ostracized by Vancouver's archbishop recently had what it calls a "breakthrough" meeting with the Canadian Conference of Catholic Bishops. After releasing a national petition calling on the Catholic hierarchy to ordain women and married men and allow more freedom of thought, Catholics of Vision: Canada met recently with four executives of the national church — including Bishop Gerald Wiesner of British Columbia, the *Vancouver Sun* reports.

"The national church has agreed to study our report in depth," says a Catholics of Vision spokesperson.

Russian cathedral in danger

KIZHI ISLAND, Russia — The Church of the Transfiguration, a 280-year-old masterpiece made entirely of wood on Russia's remote Kizhi Island, is recognized as one the world's most endangered historic sites, reports the *Globe and Mail*. Created without nails by a master carpenter in the reign of Peter the Great, the church is among the world's tallest wooden buildings and features 22 aspen-covered onion domes.

But the church has been closed for 17 years, its log walls are rotting, and essential repairs have been delayed by budget shortages and bureaucratic disputes. About $3.5 million is needed to restore the church. If the money can be raised, Russian and Western restoration experts would like to restore the church and allow church services to resume there for the first time in 60 years.